GREENES
Farevvell to Follie.

Sent to Courtiers and Scholers, as a preſident to warne them from the vaine delights, that drawes youth on to repentance.

Serò ſed ſeriò.

ROBERT GREENE.

Vtriuſq; Academiæ in artibus magiſter.

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To the honorable minded

Gentleman *ROBERT CAREY* Eſquire:

Robert Greene wiſheth as many good Fortunes as the honour of his thoughts doe merite.

HAuing waded (noble minded Courtier) through the cenſures of many both Honourable and Worſhipfull, in committing the credite of my Bookes to their Honourable opinions, as I haue found ſome of them not onely honorably to patronize my Workes, but courteouſly to paſſe my vnskilfull preſumption with ſilence; ſo generally I am indebted to all Gentlemen that with fauours haue ouerſlipt my Follies; Follies *I tearme them, becauſe their ſubiectes haue been ſuperficiall, and their intentes amorous, yet mixed with ſuch Morall principles, that the precepts of Vertue ſeemed to craue pardon for all thoſe vaine opinions* Loue *ſets downe in her period. Seeing then (worthy* Mæcenas *of letters) my Workes haue been counted* Follies, *and* Follies *the fruite of youth, many yeares hauing bitten mee with experience; and age growing on, bidding mee* petere gramoria, *to ſatisfie the hope of my Friends, and to make the world priuie to my priuat Reſolution, I haue made a Booke called my* Farewell to Follies: *wherein as I renounce Loue for a Foole, and Vanity as a Vaine too vnfit for a Gentleman: ſo I diſcouer the generall abuſes that are ingrafted in the mindes of Courtiers and Scholers, with a cooling Card of Counſayle, ſuppreſſing thoſe actions that ſtray from the golden meane of Vertue. But (right Worſhipfull) ſome are ſo peremptorie in their opinions, that if* Diogenes *ſturre his ſtumps, they will ſay, it*

it is to mocke Dancers not to be wanton; that if the Foxe preach, tis to ſpy which is the fatteſt Gooſe not to be a Ghoſtly father; that if Greene *write his* Farewell to Folly, *tis to blinde the world with Folly, the more to ſhadow his owne Folly. My reply to theſe thought-ſearchers is this; I cannot* Martinize, *ſweare by my Fay in a Pulpit, and rap out Gods wounds in a Tauerne; faine loue when I haue no charitie, or proteſt an open reſolution of good, when I intend to be priuatly ill: but in all publicke proteſtations, my words and my deeds iumpe in one ſympathie; and my tongue and my thoughts are relatiues. But omitting theſe digreſsions, (right Worſhipfull,) to my Booke, which as it is the* Farewell to my Follies, *ſo it is the laſt I meane euer to publiſh, of ſuch ſuperficiall labours; which I haue aduentured to ſhroude vnder the ſhelter of your Worſhips patronage, as vnder his winge, whoſe generall loue bought with honorable deſertes, may defend it from the iniury of euery enuious enemie. I can ſhadow my preſumption with no other excuſe but this, That ſeeking to find out ſome one Courtier, whoſe vertuous actions had made him the hope of many Honours; at whoſe feete I might lay downe the Follies of my youth, and bequeath to him all the profitable fruites of my enſuing age: finding none, that either Fame could warrant mee, or my owne priuat fancie perſwade to be of more hope then your ſelfe, I ſet downe my reſt, and ventured boldly on your Worſhips fauour: which if, as I haue found before, I obtaine now, I ſhall thinke my ſelfe as fortunate in getting ſo honourable a Patrone for my new indeuours, as vnhappy for blemiſhing my forepaſſed youth with ſuch friuolous labours. And thus hoping my honeſt reſolution to doe well, ſhall be countenanſt with your Worſhips courteous acceptance, I commit you to the Almighty.*

Your Worſhips in all humble ſeruice,

Robert Greene.

To the Gentlmen Students of both Vniuerſities, health.

GEntlemen and Students (my old Friendes and Companions) I preſented you a late with my *Mourning Garment*; how you cenſure of the cloth or cut, I know not, but the Printer hath paſt them all out of his Shoppe, and the Pedler found them too deare for his Packe, that he was faine to bargaine for the life of *Tombiuolin* to wrap vp his ſweete Powders in thoſe vnſauery Papers: If my *Garment* did any Gentleman good, I am glad; if it offended none, I am proud: If a good man find fault that hath his wit in his eyes, and can checke what he cannot amende, miſlike it, I am careleſſe: for *Diogenes* hath taught me, that to kicke an Aſſe when he ſtrikes, were to ſmell of the Aſſe for medling with the Aſſe. Hauing therefore Gentlemen (in my opinion) *mourned* long enough for the miſdeeds of my youth, leaſt I ſhould ſeeme too Phariſaicall in my faſtes; or like our deare *Engliſh* Brethren, that meaſure their Prayers by the Howerglaſſe, fall a ſleepe in preaching of Repentance. I haue now left off the intent, and am come to the effect; and after my *Mourning*, preſent you with my *Farewell to Follies*, an *vltimam vale* to all youthfull vanities: Wiſhing all Gentlemen aſwell Courtiers as Scholers, to take view of thoſe blemiſhes that diſhonour youth with the quaint ſhew of pleaſant delights. What a glorious ſhew would the Spring preſent, if the beautie of her Flowers were not nipt with the Froſtes? How would Autumne boaſt of

her Fruites, if she were not disguised with the fall of the Leafe? And how would the Vertues of Youth shine, (polished with the ripe conceit of Wit,) if they were not eclipsed with the cloudes of Vanitie? Then sweet Companions, and Loue-mates of Learning, looke into my *Farewell*, and you shall find the Poysons which infect young yeares; and turning but the leafe, read the Antidotes to preuent the force of such deadly confections. Lay open my selfe in your thought, and beware by my losse: scorne not in your age, what you haue learned in your Accidence, though stale, yet as sure as checke, *Felix quem faciunt aliena pericula cautum.* Such Wagges as haue been wantons with me, and haue marched in the Mercers booke to please their Mistris eye with their brauery, that as the frolicke phrases haue made the Tauerne to sweat with riotous expences, that haue spent their wittes in courting of their sweet-hearts, & emptied their Purses by being too prodigall; let them at last looke backe to the Follies of their youth, and with mee say, *Farewell vnto all such vanities.* But those young nouices that haue not yet lost the maydenhead of their innocencie, nor haue not heard the melody of such alluring Syrens, let them read, that they may loath: and that seeing into the deapth of their folly, they may the more detest that, whose poysoned sweetnes they neuer tasted. Thus generally I would wish all to beware by me to say with me, *Farewell to Folly:* Then should I glory, that my seed sowne with so much good-will, should yeeld a Harueſt of so great aduantage. But by your leaue Gentlemen, some ouer curious, will carpe and say, that if I were not beyond, I would not be so bold to teach my betters their duty, and to shew them the Sunne, that haue brighter eyes then my selfe: Well *Diogenes* told *Alexander* of his Folly, and yet he was not a King. Others will flout, and ouer-read euery line with a frumpe, and say, tis scuruy, when they them selues are such scab'd Iades, that they are like to die of the Fazion: but

but if they come to write, or publiſh any thing in print, it is either diſtild out of Ballets, or borrowed of Theologicall Poets; which for their calling and grauity, being loth to haue any prophane Pamphlets paſſe vnder their hand, get ſome other *Batillus* to ſet his name to their Verſes: Thus is the Aſſe made proud by this vnderhand brokery. And he that cannot write true Engliſh without the helpe of Clearkes of Pariſh-churches, will needs make himſelfe the Father of Interludes. O tis a iolly matter when a man hath a familier ſtile, and can endite a whole yeare, and neuer be beholding to Art? But to bring Scripture to prooue any thing hee ſayes, and kill it dead with the text in a trifling ſubiect of Loue, I tell you is no ſmall peece of cunning: As for example, two Louers on the ſtage arguing one another of vnkindneſſe; his Miſtris runnes ouer him with this canonicall ſentence, *A mans Conſcience is a thouſand witneſſes:* and her Knight againe excuſeth himſelfe with that ſaying of the Apoſtle, *Loue couereth the multitude of ſinnes*. I thinke this was but ſimple abuſing of the Scripture. In charity be it ſpoken, I am perſwaded the Sexton of S. *Gyles* without *Creeplegate*, would haue been aſhamed of ſuch blaſphemous Rethoricke. But not to dwell in the imperfection of theſe Dunces, or trouble you with a long Commentary of ſuch witleſſe cockscombes, Gentlemen, I humbly intreat pardon for my ſelfe, that you will fauour my *Farewell*, and take the preſentation of my Booke to your iudiciall inſights in good part: which courteſie if I find at your hands, as I little doubt of it, I ſhall reſt yours, as euer I haue done.

Robert Greene.

Greene his Farewell to Follie.

When the ſtate of Italie was peſtered with the mutinous factions of the Guelphes and Ghibellines, ſo that the Common-wealth groned vnder the burden of their ſeditious tumults, & the Church infected with ſundry ſchiſmaticall opinions, was ſtayned with that blemiſh of diſſention. Florence, a Citie greatly moleſted with this ciuill controuerſie, inſtead of Palmes that preſented Peace, was ſtored with Armour that denounced Warres; the Streetes that were a Mart for the trafficke of Merchants, ſerued for a place wherein to martiall Souldiers: the Senate went not in roabes of Purple to challenge Reuerence, but in coates of Steele to maintaine their ſaftie: Age, Honour, nor Religion, bare no priuiledge in their foreheads; but the Nobilitie with ambition, and the Commons with enuie, ſo diſſented in their ſeuerall thoughts, that the particular ruine of the Citie, and the generall ſubuerſion of the Weale publique was dayly expected: Yet amidſt theſe broyles, the houſe of the Farneze ſo behaued themſelue with ſuch equall proportion, that they were neither friends to the Guelphes, nor foes to the Ghibellines, but with an indifferent poiſe of affections, countermanded the factious mutiny of thoſe two mortall enemies: The chiefe of theſe was Ieronimo Farneze, a Noble man, Honorable for his Parentage, and honoured for his Vertue; one that in his youth armed

his actions with Prowesse, and in his age made a proofe of his life by Wisedome; who discouering the miserie of time by experience, found, that sweeter was the dewe that dropt from Peace, than the showers that powred downe from Warres: that the Garland of Mercurie, was more precious than the Helmet of Mars: that quiet and content sooner rested vnder the marble Altar of Pallas, than vnder the siluer Targets of Bellona; not that the Noble man thought it dishonorable to be martiall, but that he counted it prodigall to be factious: To auoyde therefore all suspition that might insue by his residence in so troublesome a Citie, setting his household affaires in some good order, accompanied with his Wife, three Daughters, and foure young Gentlemen, allied vnto him by affinity, hee departed from Florence, seated himselfe in a Farme of his about fiue miles distant from Vienna: the eldest of his Daughters was named Margaret, the second Fraunces, the youngest Katherine; all which as ioyning in a sympathy of their Parents propagation, were beholding to Nature for Beauty, to Fortune for Wealth, and to the Gods for Wisedome and Vertue: The young Gentlemen were these, Seignior Peratio, Seignior Bernardine, Seignior Cosimo, and Mesieur Benedetto; all (as I sayd before) allied to Farneze by affinitie, and therefore Honorable, and directing the course of their liues after his compasse, and therefore vertuous. These thus associated both in Nature and Nourture, accompanied the old Countie to his house, where arriuing, they found a Grange place, by situation melancholy, as seated in the middest of a Thicket, fitter for one giuen to metaphysicall contemplation, than for such young Gentlemen, as desired sooner to daunce with Venus, than to dreame with Saturne, whose thoughts aimed not at the Stoicke content of Pythagoras, but at an exteriour conceit of honest Pleasure; which contrary to their expectation in such a Centurie or Country Cottage, they found for Ieronimo Farneze, seeing the Picture of Discontent shadowed in their foreheads, conceiuing this froward

humour

humour to come, for that the place of their abode was so solempnely seated, began at the entrance into the base Court to vse these words.

Gentlemen, the learned and wise Worldlings, whom experience and wisedome hath priuiledged to censure rightly of the due experience of Time, haue thought with the Phisition, that as the Stomacke hath his orifice strengthened as well with the iuyce of bitter Wormewood, as with the sap of sweete Liquerice: So the Minde oft steppeth as soone to content by being passionate as pleasant; Desire hangs not alwayes on the heeles of Delight; Man hath his time to meditate; and holy Writ tels vs, that as we haue a day for Mirth, so we haue a day to Mourne: Salomon whose content passed all proportion of measure, counted all things Vanitie that stooped to the centre of ꝑ Earth: Alexander amidst all the Embassadours at Babylon, stole three dayes to be solitarie: Philip would be put in remembrance of his mortalitie: And wee (Gentlemen) that haue liued pleasantly at Florence wearing out time with Vanitie, may now refine our senses dulled with the taste of sundry vaine obiectes, and for a weeke or two betake our selues to this solitarie place; wherein I thinke to finde no other pleasure, but a sweete meditation and friendly conference of the vaine suppose of such as thinke none Philosophers but Epicures, and none Religious but Atheists. Thus Gentlemen, I appoynt your penaunce, & therefore shew mee your opinion by your countenance. Seignior Peratio (who was Nephew to Ieronimo) made answere for the rest, and sayd, they were all content: Wherewith the old Countie leading the way, entered the House, where finding all things in a readinesse, they went to dinner: the fresh ayre had procured good appetite, that little talke past till they had ended their repast; dinner being done, counting it Phisicke to sit a while, the olde Countesse spying on the finger of Seignior Cosimo a Ring with a Deaths head ingrauen, circled with this Posie, *Cressus ad vitam*, demaunded whether hee adoore the Sig-

net for profit or pleasure: Seignior Cosimo speaking in truth as his conscience wild him, wild her, that it was a Fauour which a Gentlewoman had bestowed vpon him, and that onely hee wore it for her sake. Then (quoth the Countesse) tis a Whetstone to sharpe Fancie. If it be Madam, (quoth Cosimo) I am not so old, but I may loue. Nor so young sir (quoth she,) but you may learne by that, to leaue such folly as loue: no doubt Nature workes nothing vaine, the Lapidarie cuts not a Stone, but it hath some vertue: Men weare not Iems onely to please the sight, but to be defensiues by their secret operations against perils; and so Seignior Cosimo, would I haue you vse the Gentlewomans Fauour, not for a Whetstone to further Folly, but for a Cooling-card to inordinate Vanities. Themestocles wore in his Shield the picture of a Storke, his Motto *Antipelargein*, for that he would not be stayned with Ingratitude. Socrates had but one toy in his house, and that was the counterfait of Patience, for that hee had a Shrew to his Wife. By your leaue Madame (quoth Cosimo,) had not Socrates Counterfait also a Sentence? Yes (answered Farneze,) but my Wife playes like the Priest that at his Eleuatio left out his Memento, the Motto was this, *Neque hæc sufficit*; meaning, Patience was as good a Medecine to cure a waspish Woman of sullennesse, as an Ants egge in Sirop for him that is troubled with the Sciatica. The Gentlemen laught at the dry frumpe of Farneze, and the Counteſſe for that she had talkt of Patience, tooke it for a president, and prosecuted her intent in this manner.

Iest how you please (Gentlemen,) still I say, that well cannot be gainsayd how the image of Death figured in Cosimos Ring, should be a Glasse whereby to direct his actions; that the Pagans who builde their blisse in the sweete conceit of Fame, vsed the picture of Death as a restraint to all forward Follies. Alexander when hee named himselfe the Sonne of Iupiter, was reuoked from Heresie by the sight of a dead mans Scull that Calisthenes presented to him

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in a Casket. Augustus Cæsar set on the doze of his Banketting house the Scalp of a dead man, least extreamitie should turne Delight to Vice: So Seignioz Cosimo, vse you your Mistresses Fauour as a benefite to prozit the Minde, not as a toy to please Fancie. Cosimo was dziuen into a dump with this sodaine insinuation of the Countesse; as indeed he stood like the Picture of silence: whereat Bernardine smiling, made the Countesse this answere.

I cannot deny (Madame) but you say well, yet your Censure is a little too peremptozie; neither can I gainsay, but such a Resolution would doe well in Age, whose sap shzunke from the bzanches comfozts the Water, but affoozds no Blossoms; your Haires being silver, had a sommons vnto Death, and therfoze to be armed with Deuotion; our yeares growen and budding foozth a restlesse desire to Pleasure, which if we should cut off with a continuall remembzance of Death, wee should pzeuent Time, and metamozphose our selues by conceit, into a contrary shape. The Astronomer by long staring at the Starres, fozgets the Globe at his feet: So fearefull was Phaeton of the signe in the Zodiacke, that he fozgat his course: And so would you haue the delight of Youth dasht with the sight of a Death-head, that laying aside all recreation, we should fall to be flat Saturnistes. By this doctrine (Madame) you would creet againe the Academie of the Stoicks, and make Young men either Apathoi, to liue without passions; oz else so holy, to die without sinne. The Gentlemen were glad that Bernardino had made such an answere: and Farneze to dzaw them farther into talke, told his wife, that he thought she was dziuen to a non plus: No sir (qd. she,) but the Gentleman mistakes mee, foz I meane not to haue him so holy as to liue without Sinne; but so honest, as to liue without Follies; which our Florentines shzowd vnder the shadow of Youth, that in deed are meere enemies to the glozy of Youth. Mesieur Benedetto interrupted the Countesse, as one amongst all the company most giuen to Folly, foz he was a fine Courtier, and was

thus quicke in his reply.

I remember (Madame) that Phocion carped at all men that went shodde, because hee himselfe was euer barefoot. Antisthenes admitted no guest but Geometritians. None supt with Cassius, but such as neuer laught: And they which feede your humour, must (though not in yeares, yet in action) be as old as you, or else they are fondlings. But they which stood at Diogenes Tub, came as well to laugh as to learne: and we that heare you, may sooner fall a sleepe, then follow your doctrine; for I perceiue vnder this word Folly, you abridge young Gentlemen of euery lawdable pleasure and delight, allowing Mirth in no measure, vnlesse pourd out after your proportion: as to hunt, to hauke, to daunce, to loue, to goe cleanly, or whatsoeuer else that contenteth Youth is Folly. And thus by an induction you conclude, Omnia vanitas.

The Lady Katherine hearing her Mother so sharply shaken vp by Mesieur Benedetto, protecting her boldnesse with a modest blush, made this answere. And sir (quoth shee,) they which laught at Diogenes, perhaps were as foolish as he was cynicall: and might with Alexander whatsoeuer they brought, take a trump for a farewell: My Mother sets not downe peremptory precepts to disallow honest of recreation, but necessary perswasion to diswade men from Manitie: Shee seekes not with Tullie, to frame an Orator in conceipt; with Plato to build a Common-wealth vpon suppposes; nor with Baldessar to figure out a Courtier in impossibilities; but seeing the winges of Youth trickt vp with Follies plumes, seekes to perswade him with Icarus, from soaring too high. And I pray you (qd. Benedetto,) what tearme you Follies, womens Fancies? No sir, (qd. shee) mens Fauours: Sylenus Asse neuer saw a Wine bottle, but he would winch; and you can not heare the name of Folly, but you must frowne: not that you mislike of it in thought, but that decket in your pontificalibus, a man may shape & cetera by your shadow. Benedetto let not this bit-

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ter blow fall to the ground, but told her, her Latine was verie bad, and worſt placſt; for & cetera was no word of art for a Foole: but indeed he did remember Parrats ſpeake not what they thinke, but what they are taught. And ſo, quoth Coſimo, you make a bare exchange with Lady Katherine, for a Foole to deliuer a Popingay: But indeede to take her part in this, wee Florentines, nay more generally, wee Italians ouer-wiſe in our owne conceipt, ſtand ſo much vpon Wit, that Follie treading vpon our heeles, bids vs oft looke backe vnto Repentance. Seignor Farneze taking Time by the forehead, iumpt in with Coſimo, and ſaid, that not only Italians, but other Nations whatſoeuer, were faulty in that imagination, and that Folly was as common as Loue; and Loue ſo common, that hee was not a Gentleman that was not in Loue. And by this argument (quoth Coſimo,) you conclude all Gentlemen both Fooles, and Louers. I reaſon not (anſwered Farneze) a coniugatis: but ſeeing wee are thus farre entered into the Anatomie of Follies, let vs ſpend this after-noone in diſcourſing of the fondneſſe of ſuch our Countrimen, as ouer-growne with Selfeloue, drowne themſelus in that Follies, which all the world giues vnto vs as due; I meane Pride: which Seignor Peratio, for that I know you alwayes to haue borne the profeſſion of a Scholler, I commit vnto your charge. Not to mee ſir (quoth Peratio,) I pray you keepe decorum, let the Lady Katherine diſcourſe of that which beſt beſeemeth her ſex; for if we may giue credite to men very ſkilfull and excellent in Chronography, the firſt patterne of Pride came from Eua the Mother of Women, and the Miſtreſſe of that fault. You miſtake the matter (quoth the Lady Katherine,) Eua was obedient and ſimple, following nothing but what her Husband forſhewed and foretaught her. Let vs leaue Women (quoth Farneze,) and priuiledge them a little to be proud; onely Seignor Peratio touch you the Folly of our Italians, and we will be ſilent auditours to your good Philoſophie: The Gentlemen ſetled themſelues in ſilence,

which

which gaue a proofe to Peratio, that they agreed to Farnezes request, and therefore he began his talke in this manner.

Although (Gentlemen) it hath pleased the Countie to giue mee in charge the discourse of such a weighty matter as the discouery of Pride, yet I know my sufficiencie so farre vnable to performe his request, as of force I must craue pardon, if either my censures be too rash, or verdict offensiue: resting therefore in hope of your courtious patience, thus to the purpose. The learned Clerkes whose experience may auouch their sayings for Oracles, affirme this Folly to discend by course of propagation, as naturally inserted into the minde of man ab ibsis incunabilis, setting downe by Physicall reasons, that Pride doth possesse the inward senses of Infants, as Sensum communem & Phantezian, before any exteriour obiect can delude the sence with Vanitie; which Plato considering in his Timæo calleth it, Anthropomasia, the Scourge of man, as a vice so deeply bred by the bone, as it will hardly be rooted out of the flesh; alluding the reason, that his Maister Aristotle did for the Heart, which liuing first, dieth last: So Pride entring at the Cradle, endeth in the Graue. Scipio Affricanus the great, whose Triumphes had filled the streetes of Rome with Trophes, beeing demaunded why the state of Rome began to ruinate, what made him forsake the Senate, why hee liued solitarie from the ciuill gouernment, why hee tasted not the fruites of his foregotten Glories: answered to all these demaundes briefly; For that Rome wareth Proud: meaning, that Pride as ill befitteth a Crowne, as a Cottage. What ouerthrew the House of the Tarquins, but Pride: What wrought the confusion of Babel, but the Pride of Nemroth? Pride ouerthew the pome of Alexander: And had not Pride hatched Ambition, the Romanes had neuer bewayled the death of Pompey. To repeat a catalogue of infinite Examples, were friuulous: and therefore leauing this generall discouery, let vs come to a more particular discourse of this Folly.

Our

Our Florentines, which profeſſe themſelues to be Souldiers, are wedded to this vaine, as men ſhadowing the very ſubſtaunce of Pride, with the two colours of Fame and Honour: for what attempts they ſeeke to atchiue by Martiall prowelſe, what exploites they performe in Warres, what dayes and nights they ſpend in watching either to preuent or preiudice the Enemie, ſtill claime the finall cauſe of thoſe actions, to be Fame or Honour. But who heareth the ſundry and ſeuerall bravados our Martialiſtes make of their ſtrange Encounters, how cunningly they ordred their Squadrons, how courageiouſly they incountered the Enemie, how ſtoutly they aſſayed the puſh of the Pike, how ſtrongly they bare the ſhocke of the Horſe, what Launces they brake, what Maſſacres they made, what Stratagems they performed, what Cities they both aſſaulted and ſacked: ſhall finde this report to taſte of Selfe-loue; and theſe Warlike indeauours, to ſauour as much of Pride, as either of Fame or Honour. But graunt their allegations true, they couet to be famous and honourable; yet ſhall we find the end of theſe vertuous imaginations, to be touched a little with the ſtaine of this Folly: for the deſire of Fame aimed with aſpiring thoughts ſoareth ſo high, that ſeeking with Phaeton to rule aloft, his very preſcription draweth them in a ſelfe conceipt of their owne glories. Had not Haniball found Pride in the hope of Fame, hee had neuer ſcaled the Alpes to beſiedge Capua. Had not Alexander been Proud in the glory of his Victories and Conqueſtes, hee had neuer ſighed that there was but one World to ſubdue. Hercules was Proude of his Labours, Hector of his Combats with the Grecians. And to be ſhort, the meaneſt Souldier getting either Fame or Honour by ſundry hardy and happy attempts; glories ſo much in the glorious reward of his indeuour, that willingly hee paſſes his proportion, and commeth within the compaſſe of this Folly.

Seignior Bernardino, who all his life time had profeſſed himſelfe a Souldier, ſeeing Peratio ſo peremptorily to approach his profeſſion of Pride, made this anſwere. I can not thinke (Seignior Peratio,) but your Natiuitie being rightly calculated, hath Mercury ſo predominant, as wee may cenſure without offence, that you are farre more bookiſh then wiſe, eſpecially in Martiall affayres; whoſe honourable conceit (I ſee) is ſo farre beyond the reach of your capacity, that in gazing at a Starre, you ſtumble at a Stone; and in aiming particularly at a Souldier, you generally load him with the faule of the whole World: Are you ſo ſimple your ſelfe, as to account euery Humour that fitteth man with delight, to be Pride: that the deſire of Fame and Honour, is nothing elſe but Selfe-loue? Then ſir, let mee ſay, that Minerua's Owle was proud, for perking vnder her golden Target: And that Apelles Boyes aymed at Selfe-loue, for grinding Colours for their maiſters Shadowes. But it did not prejudice the valour of Themiſtocles to be called Coward at the mouth of Ariſtot, becauſe the foole was a Fidler, and knew ſcarſe a Speare from a Spigot: Neither may Souldiers take offence to be thought Proud at your hands, which neuer ſaw Battaile but in your booke; and yet I cannot deny, but there be ſuch fantaſticke Martialiſtes as you talke of, whoſe Tongues are more hardy then their Hands, and dare ſooner ſcale the Heauens with a Braue, then anger a man with a Blow: Such Seignior Peratio, as Thraſonically countenance themſelues with the title of a Souldier, comprehend you within the compaſſe of Folly: but thoſe perſonages which in defence of their Country, and deſpight of the enemie, ſeeke after Fame and Honour, and Glory in the gaine of ſuch a golden benefite; let them triumph in their Conqueſtes, and delight themſelues in recounting thoſe fauours which Fame hath beſtowed vpon them for their warlike indeauours. But ſir, in this Diſcourſe of Pride, you are partiall, and play like Diogenes, who carping at the beggery of Antiſthenes, neuer

uer marked the patch on his owne Cloake. Sylenus would oft mueygh against Drunkennesse, with a bottle of Wine in his hand. Therſites appeached Menalcas of Deformitie, himſelfe being moſt illfauoured: And you ſir, induce a Souldier as Prologue to your commoditie of Pride, whereas you Schollers ought to be formoſt in the Sceane: for hee that maketh but a ſtep into the Vniuerſitie of Padua, where the youth of Florence chiefly flourish, and with a deepe inſight marketh the nature of our Mercurialiſtes, ſhall find as fitte a harbour for Pride vnder a Schollers Cappe, as vnder a Souldiers Helmet; and that as great Selfe-loue lurketh in a ſide-Gowne, as in a ſhort Armour. Tell mee (good Seignior Peratio,) Is not Mercurie as arrogant, as Mars is preſumptuous: the one is figured with Wings, as bewraying his Aſpyring thoughts; the other pictured in Armour, as importing a Reſolution: Turne they not ouer many Leaues: Read they not large Volumes: Conſume they not long time: Apply they not their Wittes & Wils, ſome in Aſtronomie to gaze at the Starres, ſome in Phyſicke to ſearch out the nature of Simples, other in the Mathematicks to worke out Metaphyſicall experiments; euery a particularitie in euery Art: ſpending all his life, to haue the world giue a plaudity of their Studies: Is not this, (Seignior Peratio) a tickling humour of Selfe-loue, that may bring Schollers within the compaſſe of Pride: Tullie gadded the ſtreets of Rome, that the people might call him *Pater Patriæ*. Demoſthenes tooke ſuch a conceit of his Eloquence, that hee walked vp and downe Athens to haue the Citizens ſay, *Hec eſt ille Demoſthenes*. Plato was ſo proud, that he ſcarce thought King Dionyſius his fellow; and not onely in Learning, but in Life and Apparell ſo neate, that Diogenes ſeeing a braue Courtier richly decked with golden Trappers, demaunded of him, when he was in Cumæa as taking the horſe for one of Platoes Diſciples: And I thinke yee Schollers of Padua, haue ſo long read Platoes Workes, that ye taſte of Platoes Vanities; I meane not of

his Philosophy, but of his Follies: For now he beareth no touch in Padua, that can not as well braue it with Plato, as reason with Plato: that couet as well to imitate Aristotle in the sumptuousnesse of his Apparell, as the subtilenesse of his Arguments: that hath not a Taylor as well to picture out his lineaments, as a Stationer to furnish out his Librarie: Therefore Seignior Peratio, looke to your owne Last; measure not the length of an other mans Foote by your owne Shoe, but ioyne the Souldier and Scholler in one syllogisme; and then the premises equall, conclude how you list.

Seignior Farneze and the rest, smiled at the sharpe reply of Bernardino; and among the rest, Messieur Benedetto galled Peratio with this gleeke. By my faith (Gentlemen) Seignior Bernardino in my opinion, hath done well, not onely in his defence of a Souldier, but in his Satyricall inuectiue against Schollers, wresting argumentum coniuctum against Peratio himselfe: I hope sir, you are a Batcheler, and therefore this kinde of phrase giues the lesse offence. Peratio thought to push him with the Pike, as hee had hitte him with the Launce, resembling the fall of Hector, who while he vnarmde Patroclus, was vnhorsed himselfe. Peratio somewhat cholericke, and not well able to brooke the frumpe of Benedetto, was thus rough with him.

Malle Courtier, I am glad you keepe so good a decorum as to let the lightnesse of your head, and lauishnesse of your Follies, so well to agree in eode tertio: You take Bernardinos part, but when the Gentleman ran so merry a descant on the Pride of Schollers, had hee by hap but glanced at the gaudinesse of your Apparell, he had spoken farre more reuerently of Schollers then he did: For you Florentine Courtiers; nay to be flat, wee Florentine Gentlemen, (to bring my selfe within the same predicament,) discouer our selues to be the very Anatomies of Pride: for he that marketh our Follies in being passing humorous for the choyse of Apparell,

rell, shall finde Ouids confused Chaos, to afford a multitude of defused Inuentions. It was obiected to Cæsar for a fault in his youth, that he euer vsed to goe vntrust: and we count it a glory, by a careleſſe cloathing of our ſelues, to be counted malecontent. Sardanapalus was thrust from his Empire, for that hee was a litle Effeminate: and we ſtriue to be counted Womaniſh, by keeping of Beautie, by curling the Haire, by wearing plumes of Fethers in our Hands, which in Warres our auncestors wore on their Heads; they feared of men, wee to be fauoured of women. Alexander fell in hate of his Macedons, beeing the Monarch of the whole world, for wearing a Perſian roabe imbroidered with Golde And wee Florentines, that are ſcarſe maiſters of one Towne, ſo decke our ſelues in coſtly Attyre, ſo rich and ſo rare, that did the Macedons liue and ſee our follies, they would grant Alexander to weare his Roabe without enuie, as a priuiledge: Yea now-adayes, Time hath brought Pride to ſuch perfection in Italie, that we are almoſt as fantaſticke as the Engliſh Gentleman that is painted naked, with a paire of Sheeres in his hand, as not being reſolued after what faſhion to haue his Coat cut.

In truth, quoth Farneze (to digreſſe a little from your matter) I haue ſeene an Engliſh Gentleman ſo defuſed in his ſutes; his Doublet being for the weare of Caſtile, his Hoſe for Venice, his Hatte for France, his Cloake for Germanie, that hee ſeemed no way to be an Engliſh man, but by the face.

And, quoth Peratio, to this are wee Florentines almoſt growne: for wee muſt haue our Courteſies ſo cringed, our Conges deliuered with ſuch a long accent, our Speeches ſo affected, as comparing our Conditions with the Liues of our anceſtors, wee ſeeme ſo farre to differ from their former eſtate, that did Ouid liue, hee would make a ſecond Metamorphoſis of our eſtates. Now maſſe Benedetto, are not you and the Scholler, fellow compeers in Follies? Hath not Pride taught the one as large principles as the other? Are

not Courtiers as proud of their Coats, as we of our Books? May Gentlemen, not Souldiers, Schollers, and Courtiers onely, but all other estates whatsoeuer, are comprised within the compasse of our Inquisition, and may very well and rightly be appeached of this Folly.

But Seignior Peratio, quoth the old Countesse, What, doe you thinke euery one proud, that weareth costly Apparell? No Madam, quoth Peratio, neither doe I thinke, but very Beggers haue their Pride; and therefore appoynt the seat of this Folly in the Heart, not in the Habit: for as the Coule makes not the Moncke, nor the Gray weede the Frier; so sumptuous Attire procureth not alwayes Presumption, neither doth Pride euer harbour in Silkes: Pride looketh as low as the Cottage; and Pouertie hath his conceit tainted with Selfe-loue. Crates was more proud of his Scrip and Wallet, then Crœsus of all his Wealth. Plato had such an insight into the peeuish Pride of Diogenes, that hee durst say, Calco superbiam Diogenes. The Begger Irus that haunted the Pallace of Penelope, would take his ease in his Inne as well as the Peeres of Ithaca. Thoughts are not measured by exteriour effectes, but by inward affectes. Roabes made not Agathocles leaue to drinke in Earthen vessels; but Raggs shrowded a proud minde in Eubulus, that presumed to call him the sonne of a Potter: Tis as bad a consequent to call a King proud for his Treasure, as a Begger humble for his want: and therefore (in my opinion) from the King to the Begger, no estate is free from this Folly. But Pride as the predominant qualitie in euery sex, degree, and age, challengeth in euery ones minde some speciall & particular prerogatiue. To confirme which, (Gentlemen) if you will giue mee leaue, I will rehearse you a pleasant Historie. The Countie, and the rest of the Gentlemen and Ladyes, desirous to heare Peratios tale, setled themselues to silence, and he began in this manner.

The

The Tale of Peratio.

WHile the Citie of Buda remayned free from the inuasion of the Turke, and was one of the chiefe Promontories of Christendome, there reigned as King Iohannes Vadislaus, a man so possessed with happinesse in the prime of his youth, as it seemed the Starres in his natiuitie had conspired to make him fortunate. By Parentage royally and rightly discended from the auncient Kings of Hungaria; by birth, sole King and Monarch of all the Transalpine Regions; Nature had so curiously performed his charge in the lineaments of his body, and the Planets by happy aspects so carefully inriched his minde with sundry giftes, as it was in question which of all these might chalenge by right the supremacie. But as the purest Christall hath his strakes, the clearest Skie his cloudes, the finest Die his staines; so Vadislaus amidst all these golden legacies bequeathed to him by Nature, Fortune, and the Gods, had yet a blemish darkened all the other glories with disgrace: For his minde was so puffed vp with a disdainefull kind of Pride, that hee purchased not onely a speciall enuie of his Nobilitie, but a generall hate of his Commons: seated thus by his owne conceipt, in a secure content, although in very deed daily standing vpon thornes; for that the liues of Kings pinched with Enuie, are as brittle as Glasse; hee thought Fortune had been tyed to his thoughts in a string, and that the Fore-head of Time, had

been

been furrowed with no Wrinckles, that Kings might commaunde the Heauens; and that such Monarches as hee, might attempt (with Xerxes) to tie the Ocean in Fetters: But experience taught him, that the counterfait of Fortune, was like the picture Ianus, double faced; in the one presenting Flatterie, in the other Spight: That Time had two Winges; the one plumde with the feathers of a Doue to foreshew Peace, the other with the pennes of an Eagle to denounce Warres: that Kings might determine, but God Dispose: that a Scepter was no warrant to priuiledge them from misfortune: that euery Blisse hath his Bane: that euery Pleasure hath his Paine: and euery dram of Delight counterpoised with a whole tunne of Miserie. But in the blossoms of his youth, when Selfe-loue tickled him forward to ouerweene of his owne estate; Consideration, the enemie to vntimely Attempts, had not trode on his Heele; but taking the raines of Liberty in his hands, he ranne with Phaeton headlong into his owne misfortune: For on a day, as oft hee desired to delight his senses with the fragrant verdure of the Meades, intending to be solitarie, for hee hated disport, in that hee scorned any of his Nobilitie should beare him company; hee passed secretly out at a Posterne gate, onely accompanied with one of his Nobles, whom amongst all the rest, hee admitted into priuat familiaritie; an Earle hee was, and called Selydes, and went to a Groue hard adioyning to the Pallace, where in an Arbour that Nature without the helpe of Art, had most curiously wrought, he passed away part of the day in melancholy medetations: at last, tickled with a deepe conceit of his owne Happinesse, commanding his Noble-man a part, he began thus to sooth himselfe in his owne Follies.

Hast thou not heard Vadislaus; nay hast thou not know, that Kings are Gods? And why Gods? because they are Kings; that a Crowne containeth a world of Pleasures, and Fortune euer stoopeth at the sight of a Scepter: that the maiestie of a Prince is like the lightning from the East,

and

and the threats of a King, like the noyse of Thunder? What sayest thou Vadislaus, are Kings Gods? Why doest thou so much abase thy selfe? Kings are more then Gods; for Iupiter for all his Deitie, was glad to reigne a petty King in Creete: Saturne sued for the Diadem of Italie; both Gods, if Poets say true: and yet both inferiour vnto thee in Crowne and Kingdome. The Transalpine Regions that border vpon the Rheine, are thine: thou art sole King in all those Dominions. The Starres seares to crosse thee with any contrary aspect: the Temple of Peace opens her Gates at thy presence: rich thou art, featured thou art, feared thou art, happy thou art: conclude all that may be sayd either of Honour, Fauour, or Fortune: a King thou art Vadislaus; yea, so surely seated in thy Monarchy, as did the Heauens appose themselus against thy prosperitie and happinesse, their spight were in vaine to determine thy ruine and ouerthrow: Therefore Vadislaus, bring not Contempt to such a royall dignity by too much Familiarity; Disdaine in a King, is the figure of Maiestie: tis glorious for Princes to let their Subiects feare at the thought of their Soueraigne: So then Vadislaus, let this censure be ratified, and from hence-forth vse thy Nobilitie as necessary members to performe thy commaunde; but for Companions, none (Vadislaus) but Kinks. At this he swelled, and being drunke with the dregges of his owne Folly, desirous to be soothed in this imagination, he called vnto him the County Selydes, vnto whom he vttered these words.

Thou seest Selydes, I am a King, to be feared of men, because honoured of the Gods; tell mee freely without flatterie, What doest thou thinke either of mee, or of my gouernement? The County who all his life time had been a Courtier, and yet neuer learned, nor loued (with Aristippus to be Dionysius Spaniell,) craued pardon of the King: which being granted, he framed his talke in this manner.

I can not deny (mighty Soueraigne) but Kings are Gods, in that they ought to resemble their Deities in gouernment

and Vertue; but yet as the fayrest Cedar hath his Waterboughes, the richest Margarite her fault, and the sweetest Rose his prickle: so in a Crowne is hidden farre more care then content, for one moment of perfect ease, a whole moneth of disquiet thoughts, that were the perils apparant that are hid in a Diademe, hardly would Ambition boast in such triumphes: the Gold of Tholosse glistered, and yet it was fatall: Scianus Horse was fayre to the eye, yet unlucky: a Scepter beset with Stones is beautifull, but dangerous: Kings (my Liege) are men, and therefore subiect to misse; mortall, and therefore bondslaues unto Fortune; and yet the title of a Crowne oft puffeth up their mindes so with pride, as forgetting themselues, they sodainly prooue infortunate: Polycrates so swelled in the conceit of his happinesse, as he thought the Heauens could not countermaund his prosperitie; yet experience taught him, that Time and Fortune stood on a Gloabe, and therefore mutable: that the calmest Sea hath his stormes, and the highest steppes to Felicitie, the deepest fall to Misfortune: For the beginning of his youth was not so prosperous, as the end of his age was tragicall. Nero was proud, and therefore tyrannous; for the one is a consequent to the other, and so by pride lost both life and Lordship: Kings (my Liege) haue found this by experience, and haue feared to make proofe of it by tryall: so that Philip had a Boy to put him in minde of his mortalitie. Alexander would be called the Sonne of Iupiter; but Calisthenes made him deny such arrogancie in Babylon. Cresus was proud of his pelfe; but Solon puld downe his plumes by preferring Byton before him in happinesse: Kings heads are not impaled with fame for that they are Kings, but because they are Vertuous. Augustus Cæsar was not famous for his Empire, but for his Clemencie. Seuerus was not chronicled for his Treasure, but for his Iustice. Antonius Pius had not his Picture plast in the Capitoll because of his Scepter, but for that he was Mercifull. So my Lord to your question, I thinke your Maiestie a King in deed with large

large Dominions, and honoured with royall tytles of Dignitie; and it fitteth not a Subiect to mislike of his Princes gouernment: onely this I conclude, and this I hartily wish, that your Highnesse may liue fauoured of the Gods, and loued and honoured of Men. Hee that bruseth the Olive tree with hard Iron, fetcheth out no Oyle but Water; and hee that prickth a proud Heart with perswasions, draweth out onely Hate and Enuie. For Vadislaus so grudged at the friendly aduertisements of the County Selides, that choaking his choler with silence, hee made no reply, but went home to the Palace: where, for the receit of a Fish, thinking to repay a Scorpion, hee whetted his thoughts onely on reuenge. And Fortune, who still thought to fauour him in his follies, soothed him with successe in his enuie, that raysing him to the highest sphere of Selfe-conceit, she might throw him downe to the lowest center of Dispaire: for many dayes had not past before (by some sinister meanes) hee had wrought so with the rest of his Nobilitie, that the Countie was found faulty by false witnesse in a penall Statute, that his Goodes were confiscated vnto the Kinges vse, his body exiled into Germanie, and his onely Daughter (for one and but one hee had) as a distressed Virgin, was bereft at once both of Parentes and Patrimony. The Countie arming his thoughts with patience, against the despight of Fortune, counting it good counsayle to make a vertue of necessitie, left his Daughter in stead of a Dowrie to inrich her marriage, fatherly doctrine to increase her manners: for giuing her Coyne that enuie had reft, leauing her Aduice and Counsayle that experience had taught; counting it more happinesse to haue his Daughter proue wise then wealthy; as preferring the gifts of the Minde, farre before the goods of Fortune: parting thus from his onely Child, from his Friends, and from his Country, hee could not but sorrow; and yet in such measure, as dispaire could take no aduantage of his passions. The Lady, as made of a more tender com-

plexion, let loose the fountaines of her teares; and hauing taken her farewell of her Father, lamented his case, as farre as the reach of her eye could keepe the Barke within ken; after the Ship was out of sight, and shee left alone and comfortlesse on the shoare, shee began after this manner to complaine with her selfe.

Distressed and sorrowfull Mæsia, (for so was her name,) where shalt thou begin to recount thy griefes, or make an end of thy dispayring sorrowes: the prime of youth, which to others is a Sommer of good happe, being to thee a frostie Winter of misfortune? Now doeth experience teach thee for trueth, which earst thou accountedst for a Fable: that the priuiledge of Honour, is sealed with the signet of Time: that the highest degrees, haue not the surest seates: that Nobilitie, is no warrant against mishappe: that the highest Cedars are blasted with Lightning, when the lower Shrubbe wanes not with the Winde: small Brookes bubble forth silent Streames, when greater Seas are troubled with Tempestes: Enuie, yea Enuie, the very Caterpiller of Content, spareth the touch of a Cottage, when hee indeuours the ruine of a Pallace; hee scorneth a Begger, when he striketh a King; and vouchsafeth not to checke Pouerty, when hee giueth Honour the mate. Then Mæsia, what reason hast thou to bewaile thy present fall, and not rather to ioy at thy future hap: accuse not Fates or Fortune, as thy foes, when their despight redounded not to thy losse, but thy liberty: whilome thou wert Honourable, and therefore carefull; now thou art poore, and therefore secure: alate restlesse, feare of mishappe disquieted thy sleepes in a Pallace; now a quiet content shall afford thee sweete slumbers in a Cottage; there didst thou sigh in Silkes, heere mayst thou sing in Russet; there Nobility was counterpoyzed with care, heere pouerty is inriched with quiet. Then Mæsia, change thy affections with thy fortunes, liue as though thou wert borne poore, and hope as one assured to die rich: for there is no greater honour than quiet, nor no greater treasure than content: But

alas my Father, mine aged Father. Scarce had shee uttered these words, but griefe presented such a heape of distressed thoughts, that either the Heart must burst by smothering such scalding sorrowes, or else the Tongue & Eyes resolue into Plaintes and Teares.

Ah despightfull and iniurious Fortune (quoth shee,) well dio Zeuxes paint thee blinde, and yet without a Vale, as hauing thine Eyes not couered with a Lawne, but darkened with despight: the Frost nippeth the Budde, when he spareth the Root: the Gods slue the Brates of Iocasta, but spared Oedipus: the wrinckles of Age should be warrants of weale; the siluer Haires should be pledges of Peace. But Fiende or Furie (as thou art,) thou hast threatned my Father with a contrary malice, in the Cradle giuing him sweete Syrops; at the Graue presenting him with bitter Potions: in the prime of his youth bring him a sleepe with Honour, in the end of his dayes disquieting his thoughts with Pouerty. Silence Mæsia, least Fortune hearing thy complaints, ioy in her owne spight, and tryumph in thy sorrowes; the sweetest salue of mishap is Patience; and no greater reuenge can be offered Fortune, then to rest content in Miserie: Teares are no cures for Distresse, neither can thy present plaints pleasure thy absent Father: then Mæsia, comfort thy selfe, and what time thou shouldest bestow on discoursing thy Misfortunes, spend in Orisons to the Gods, to redresse thy Fathers cares, and reuenge his iniuries: and vpon this resolution she rested, and for that she would keepe a decorum, as well in her attire as in her actions, she put off her rich Roabes, and put on homely Riggs; transforming her thoughts with her apparell, trauelled from the Court into the Country; where seeking for seruice, she had not passed long, before she met with a wealthy Farmers son, who handsomely decked vp in his holy-day Hose, was going very mannerly to be foremin in a Morrice-daunce; and as neere as I can gesse, thus he was apparelled: Hee was a tall slender youth cleane made with a good indifferent face,

hauing on his head a Strawne hatte steeple-wise, bound about with a band of blue Buckram; hee had on, his fathers best tawny worsted Jacket: for that this dayes exploit stood vpon his credit; hee was in a paire of Hose of red Kersie, close trust with a Point afore; his Mother had lent him a new Muffler for a Napkin, and that was tyed to his Girdle for loosing; hee had a paire of Harueſt gloues on his hands, as shewing good-husbandry, and a Pen and Inckhorne at his backe, for the Young man was a little Bookish; his Pompes were a little too heauy, being trimmed Start-vps made of a paire of Boot-legges, tied before with two white Leather thongs: thus handsomely arrayed, for this was his Sunday sute, hee met the Lady Mæsia, and seeing her so faire & well formed, farre passing their Country Maides in proportion, and nothing differing in Apparell, hee stood halfe amazed as a man that had seene a Creature beyond his country conceit; and in deed shee was passing faire, for this I remember was her description:

Her stature and her shape was passing tall,
Diana-like, when longst the Lawnes she goes:
A stately pace like *Iuno* when she braued,
The Queene of Heauen fore *Paris* in the Vale:
A Front beset with loue and Maiestie,
A Face like louely *Venus* when she blusht,
A seely Shepheard should be beauties iudge:
A Lip sweete ruby red, grac'd with delight:
Her Eyes two sparkling Starres in Winter night,
When chilling frost doth cleare the azurd skie:
Her Haires in tresses twind with threeds of Silke,
Hung wauing downe like *Phœbus* in his prime:
Her Breastes as white as those two snowy Swannes,
That drawes to *Paphos Cupids* smiling Dame:
A Foote like *Thetis*, when she tript the Sands,
To steale *Neptunus* fauour with his steps:
In fine, a peece despight of Beauty framd,
To see what Natures cunning could affoord.

Thus

Thus I haue heard the Lady described: and this her rare forme droue this Country youth into this maruelous admiration, at last Mæsia seeing the poore fellow in a maze: after salutation done as country-like as she could, and yet too courtly for his calling, shee enquired of him if hee knew any good and honest House, where she might be entertained into seruice: The young man who all this while had starde her in the face, told her that shee came in pudding time, for his mother wanted a Maide, and if she could take any paines, no doubt shee should finde a House fit for her purpose: And (quoth hee) I haue such good hope that you will proue well, that although this day I should haue been foreman in a May-game, yet I will rather marre the Play, then your Market, and so will turne backe to lead you the way to our House. Mæsia gaue him thankes, and togeather they went to his Fathers; where after the young Springall had talked a while with his Mother, (for he was his Fathers eldest Sonne,) the good Wife had such liking of the Mayde, that shee gaue her an earnest Penny to serue her for a yeare, and so hired her before the Constable. Mæsia being thus honestly plast, by her good behauiour grew into such fauour with all the house, that the olde fooles began to thinke her a fit match for their eldest Sonne, and in this hope vsed her maruailous well. But leauing her to her Country content, at last to Vadislaus, who hauing now glutted Enuie with Reuenge in banishing the good Earle, pearked so high with Danidas Parrat, that at the last hee fell to the grounde: For Pride had taught him this principle, that Princes wills were Lawes, and that the thoughts of Kings could not erre; Disdaine and Contempt, two monsters of Nature, had so sotted his minde with selfe-loue, that as his actions grew to be insolent, so his gouernment began to be tyrannous, commaunding (as Fancie wild him) to affect, not (as Iustice wisht him) to afford: Hee sought not with Augustus to be called Clemens; but with Tarquin to glory in the title of Superbus: alluding the dislike which Virgil wrote in the

praysse of Cæsar to himselfe, *Diuisum imperium cum Ioue Cæsar habet*. Hee would not with Phillip, be called Martiall, but with Alexander be honoured as the sonne of Ammon: Hee sought not to sit in his Throne with a branch of Palme, to gouerne with peace; but vsed a Sword as a Scepter to rule with constraint. Long he did not continue in this life, but that he grew in mortall hate with his subiects; the poore Commons grudged and groned vnder the burden of his cruelty, the Nobility began to consider with themselues, that more did the state of Rome ruinate in one yeare vnder the gouernment of the Emperour Calygula, then it prospered in many vnder the vertuous regiment of Traian: that more Blossoms die the first nip in a morning, then the heate of the Sunne can reuiue in a whole day; and more harme doth the pride of a King in a moment, then good Policie can restore in a moneth: whereupon they determined to forewarne him of his Follies, and to perswade him from that course of life, which would in time, bring the Common-wealth to mischiefe, and himselfe to misfortune: finding fit time and opportunity, with a generall consent they began to disswade him from his presumption; but Vadislaus, who brookt not to be countermaunded by any of his Nobles, returnde them this scornfull answere.

My Lords as the Sunne is set in the Heauens, so Kings are seated vpon Earth: the one too Glorious an obiect for euery eye to gaze at; the other too full of Maiestie for any man to controule. The Woolfe had his skinne pulled ouer his eares for pyping into the Lions deune: the actions of Princes are like the Pearles of Arabia; the one too costly for euery Marchant to prise, the other too honourable for euery base person to censure of. Dare the proudest Birde beare wing against the Eagle? Is not the print of a Lions claw a seale of his safety, and the very title; nay the very thought of a King, a warrant of his blisse? Take heede my Lords, let the preiudice of others, be a president for you to beware. Hee thinkes the County Selydes mishap, might

warne

warne you from presling too much on my fauour. Seneca by grudging at Neros blisse, procured his owne bane: Calistenes checking the thoughts of Alexander, wrought his owne ouerthrow. Kings must not be controuled, for that they are Kings: and therefore from hencefoorth, doome not of my doinges, least. And with that he flung from them in a rage, as one aiming at reuenge, if hereafter they misliкt of his gouernment. The Nobles (whom disdaine had armed to dispaire,) began to murmure at the Kings wicked resolution, and either to free the Common-wealth from miserie, or by attempting such an enterprise to procure their owne misshappe: amongst them all, Rodinto a Noble man more bold then the rest, burst foorth into these passions.

My Lords, and worthy Peeres of Buda, feared for your Valour, and famous for your Victories, let not the priuate will of one man, bee the ruine of such a mighty Kingdome: Kings are Gods, then let them gouerne like Gods, or giue vs leaue to account them worse then men: let the examples of other Nations tie vs to the consideration of our present estate. The Athenians preferred the weale of their Country before the pride of Alcibiades: Cæsar was slaine in the Senate for his pride, Hannibal twice exiled Carthage for his presumption, Dyonisius banish out of Scycily for his insolencie. Crownes (my Lords) are no Plackards of wickednesse: Security waiteth not any longer vpon a Scepter, then it is swaped with equitie: a Diadem is no longer glorious, then it is decked with Vertue; so that occasion presentes vs a double proffer, either by soothing the King in his pride to suffer the Common-wealth to perish; or by rooting out such a Prince, to saue both our selues and the Kingdome from preiudice: Now my Lordes, the Ballance is poysed, choose which part you please.

Rodento hauing set their hearts on fire with these words, they all consented to recall County Selides from banishment, and if at the second perswasion the King would not take a better course, to make him sole Monarch of Buda; they were

not slacke in their purposed intent, but dispatcht Letters secretly by a speedy Post into Germanie, which the County Selides receiuing, suspected at the first, a further mischiefe; but at last, throughly satisfied by the Messenger of their faythfull intent, he cut ouer with as much speed as might be, and secretly in the night came to the house of Rodento, where being honourably entertained, the next day all the Nobles assembled, and there (in counsaile) told the County Selides, how in requitall of his exile, they meant either to set him in his former estate, or else to inrich him with the benefit of a Crowne. The County was vnwilling to graunt to their requestes; yet at last seeing denialL could not preuaile, hee consented, and all ioyntly went togeather to the Court; where they found the King walking according to his wonted manner in his accustomed melancholy; who scarce saluting his Lords with a good looke, yet straight had espied the Countie Selides: at whose sight with a face inflamed with choler, and eyes sparkling hate, hee demaunded why the Countie Selides was reuoked from exile? how hee durst presume so nigh to approch his presence? or which of his Lords was so hardy as to admit him into their company? Rodento speaking for the rest, made answere; That as the County Selides was banished without cause, so hee might lawfully returne without pardon: that Offences measured with Enuie, were to be valued without intreatie; and therfore did no more then they all present, were ready to iustifie: And further, whereas his Maiestie was so sotted in selfe-conceit that hee held his Will as a Law, and made a metamorphosis of a Monarchie into a flat gouernment of tyrannie, they were come to perswade his Highnesse from such folly; wherein if hee resolued to persist, they were determined not onely to depriue him of his Crowne and Kingdome, but before his face to celebrate the Coronation of Selides.

Vadislaus hearing this peremptorie resolution of his Lords, was nothing dismayde, but with a countenance ouershadowed with disdaine, told them he feared not their braues:

For

For (quoth hee) the tretcherous attempt of a Subiect cannot dismay the princely courage of a King. When the slaues of Scythia rebelled against their Lords, they were not subdued with Weapons, but with Whippes. Cyrus punished traytors not with the Axe to inferre death, but with a fooles Coate to procure perpetuall shame: therefore, my Lordes, I charge you vpon your allegeance, take hold of that outlaw Selides, put him in prison till hee heare further of my pleasure: and for your owne parts, submit your selues and craue pardon.

The Noble-men playde like the deafe Adder that heareth not the Sorcerers charme, neither could they be disswaded from their intent by the threats of a King, but followed their purpose; presently deposed him of all Regall dignity, and celebrated the coronation of Selides: Who seated in the regall Throne, had no sooner the Scepter in his hand, but Enuie began to grow in his heart, and Reuenge haled him on to seale vp his comicall successe with tragicall sorrow; for he commanded Vadislaus to be pulled out of his Roabes, and put into Ragges; in stead of a Crowne, to giue him a Scrip; for a Scepter, a Palmers Staffe, making generall proclamation, that none of what degree so euer, should allow him any maintenance, but that his Inheritance should be the wide fields, and his Reuenues nought else but charitie. Vadislaus thus at one time deposed and metamorphased from a King to a Begger, was now disdained of those whom before he did scorne; and laught at by such as before he did enuie: the Nobility shakt him off as a refuse, the Commons vsed him as a bad companion; both iointly forgat hee had been their King, and smoothly smiled at his misfortune. Vadislaus as a man in a traunce, beeing past a little from his Pallace, seeing the place which whilome was the subiect of Pleasure, now the obiect of Discontent: that where hee did commaund as a King, hee was controlled as an abiect, hee fell into these distressed passions.

Is Youth (the wealth of nature) to be wracked with euery

flaw? Is Honour (the priuiledge of Nobility) subiect to euery fall? Hath Maiestie, that makes vs fellow partners with the Gods in dignity, no warrant to graunt a sympathy of their Deities, that as wee are equall in highnes, so wee may be immortall in happines? Why doest thou enter (Vadislaus) into such friuolous questions, when thy present misfortune telles thee, Kings are but men; and therefore the very subiects of Fortune? Ah vnhappy man! hadst thou confessed as much as proofe sets thee downe for a principle, the ouerflowing gale of selfe-loue had neuer brought thy Barke perforce to so bad an harbour. Hadst thou gouerned like a God in equitie, thou hadst still ruled like a God in honour: but Pride perswading thee a Crowne had made thee more then a Man, hath now induced time to assure thee, that thou art the worst of all men. Kings seats are like the roome that Egistus made for Strangers, wherein being placed, the Eare was delighted with melodie, the Eye with sundry shewes of content, the Smelling with sweet sauours: but to counteruaile these pleasures, ouer their heads hung naked Swords in slender silkets of Silke, which procured more feare, then the rest did delight. Maiestie is like the triple string of a Lute, which let too low, maketh badde musicke; and stretched too high, either cracketh, or setteth all out of tune. Fortunes fauours resemble the prickes of a Porcupine, that carelessly gazed at, pleaseth the eye and the touch; but narrowly handled, both hurteth the sight and the sense. Ah Vadislaus! had Consideration foretaught thee these vntimely principles, thou hadst neither found the seates of Kings vnsure, Maiestie out of time, nor Fortune but as shee is to all men, inconstant. But Pride, what sayest thou of pride Vadislaus? Was it not lawfull for thee to be prouder then all men, that wert higher in dignity then all men? Might not a Crowne yeeld thee a selfe conceit in thy actions? What diddest thou beeing a King, that beseemed not a King? Disdaine I tell thee, is the glory of a Scepter, and in that still be resolute, beest thou neuer so poore in estate; bee still a

Prince,

Prince in thought: Parentage is without the compaſſe of Fortune; the Gods may diſpoſe of wealth, but not of birth: imagine thy Palmers bonnet a Princes diadem: thinke thy Staffe a Scepter, thy gray Weedes coſtly Attire; imaginations are as ſweete as actions: And ſeeing thou canſt not be a King ouer Nobility, be yet a King ouer Beggers: hold pouerty as a ſlaue, by thinking thy want ſtore; and ſtill diſdaine all, that art deſpiſed of all: Dioniſius was for the ſame brauе minde, exiled out of his Kingdome; but hee kept a Schoole in Corinth, and there although hee were not a Prince ouer men, yet hee was a King ouer Boyes; and the force of his imagination ſoothed him in a princely content. Tuſh Vadiſlaus, neuer ſhrinke at this ſhot, now thou art more then a King, for thou art a Monarch both ouer Fates and Fortune; and yet this priuiledge is left thee, that none in Buda can challenge, thou mayeſt boaſte thou haſt been a King; and whoſoeuer giues thee for almes, neuer feeles him thinkes, for he beſtowes but what once was thine. Vadiſlaus arming himſelfe thus with a deſperat kind of patience, paſſes poorely diſguiſed and deſpiſed through his owne Country. And Selides ſafely ſeated in the Kingdome, after he had ſet the affaires of the Weale-publike in good order, tooke all his care to know where his Daughter was beſtowed; but hearing no newes where ſhe was harboured, made generall Proclamation through all his dominions, that who ſo could tell newes what was become of the Lady Mæſia the Kings daughter, ſhould be greatly aduanced in calling, and haue a thouſand Crownes for his paines. The Farmers ſonne happened to bee with his mothers Butter at the Market when this Proclamation was made, and comming home, told it in ſecret for great newes, how that the King was depoſed from his Crowne, and Selides created in his place, and that whoſoeuer could tell where Mæſia was, ſhould be well rewarded for his labour. The old Farmer nodding his head at theſe newes, made anſwere; You may ſee ſonne (quoth hee) what it is to be a great man, I tell you the gay Coates

of Kings couers much care; as they haue many pleasures, so they haue mickle perils, the Ploughman hath more ease then a King: for the one troubles but his body with exercise, the other disquiets his minde with waighty affaires; I warrant thee Wife, wee haue as much health with feeding on the browne Loafe, as a Prince hath with all his delicates; and I steale more sweete nappes in the Chimney corner in a weeke, then (God saue his Maiestie) the King doth quiet sleepes in his beds of Downe in a whole moneth. Oft haue I heard my Father say (and I tell thee our predecessours were no fooles) that a husbandman ploughed out of the ground three thinges, Wealth, Health, and Quiet; which (quoth hee) is more worth then a Kings ransome: but tis no matter, let not vs meddle with Kings affaires, but if the Councell haue thought it good to put downe Vadislaus, hee may thanke his owne Pride; which (Sonne learne of mee,) is the roote of all mischieles: and if they haue crowned Selides, wee see a goodly example, Hee that humbleth himselfe shall be exalted: But I would I could tell where the Kings Daughter were, for hee that reapes Fauour and Wealth, gets a double benefite.

Mæsia who heard these newes of her Fathers preferment, smiled in her owne conceit, that Fortune had made so sharpe and short a reuenge, and that now after many miseries past ouer with patience, shee might not onely say, *Dabit Deus his quoque finem*, but *Hec olim meminisse iuuabit*. The remembraunce of honour tainted her cheekes with a purple die at the sight of her present drudgerie, the hope of dignitie tickled her minde with a sodaine ioy, to thinke what a metamorphosis should happen at her pleasure: But when shee called to minde the country sayinges of her old Maister, and saw by proofe how fickle Fortune was in her fauours, and had considered what mishap lay in Maiestie, and what a secure life it was to liue poore, shee found Dignity ouershadowed with Danger, whereas Pouerty slept quietly at his Plough beame: Honour wilde her to bewray what shee was; Quiet

perswaded

perſwaded her, that Content was a Kingdome. Perplexed thus with ſundry thoughts, after her Houſe was handſomely and houſwifely dreſt vp, ſhee tooke her Spinning wheele to the dooze, and there ſetting her ſelfe ſolitarily in the ſhade. Shee had not drawen fourth three or foure threeds, but Vadiſlaus (in his beggers roabes) came to the dooze, and ſeeing ſo neat a Country wench at her Wheele, without any ſalutations, after his cynicall manner began to gaze on her beautie. The Mayde taking him for no other but ſome ſtout Begger, as Country maydes vſe to ſolace themſelues, began to carroll out a ſong to this effect.

Sweete are the thoughts that ſauour of Content,
the quiet minde is richer then a Crowne:
Sweete are the nights in careleſſe ſlumber ſpent,
the Poore eſtate ſcornes Fortunes angry frowne:
Such ſweete content, ſuch mindes, ſuch ſleepe, ſuch blis,
Beggers inioy, when Princes oft doe mis.

The Homely houſe that harbours quiet Reſt,
the Cottage that affoords no Pride nor care,
The Meane that grees with Country muſicke beſt,
the ſweete conſort of mirth and muſicks fare,
Obſcured life ſets downe a type of blis,
a minde content, both Crowne and Kingdome is.

The ſong of Mæſia ſomewhat touched the minde of Vadiſlaus, that maruayling what pretty Muſition this ſhould be that had ſo ſweete a voyce, and ſo pithy a ditty, hee began to interrupt her melody in this ſort.

Faire Mayde, for ſo I may tearme you beſt, in that I giue thee but thy due to ſay thou art beautifull; and allow thee a fauour in thinking thou art honeſt: tell mee, is this country Cottage thy fathers Houſe? And if it bee, thy birth is ſo baſe, and thy bringing vp ſo bad, how happe thou haſt found diſquiet in Dignitie, and care contained in a Crowne?

Haſt

hast thou seene the Court, and so speakest by experience, or learned this Ditte as a song of course, and so hittest the Crow by hap. Mæsia hearing the Begger so inquisitiue, especially placing his words in such a commaunding phrase, thinking him to be no other then his rags did report, shooke him vp thus sharply.

Tis for Beggers (quoth shee) whom Fortune hath tyed to the curtesie of others, to craue Almes with treaties, not to demaund questions with inquisition; for as they haue no other Blackard then Pouerty, so their Charter is submission and lowlinesse: what so euer my tongue contained, step not thou farther then thy Scrip; thou art meane enough, therefore quiet enough; no Almes would doe thee more good then a Question, and therefore stay while my threede is drawen, and thou shalt haue my deuotion.

Vadislaus whose Pride was not changed with his Apparell, told her that the vertue of the Tree was not discerned by the outward Barke, but by the inward Sappe: that the Lapidary might be deceiued in Colours, that Roabes made not Kings, nor Ragges Beggers: that Appollo beeing a God, metamorphosed himselfe, not into a Prince, but to a Shepheard: that Mercurie for his pleasure, tooke the forme of a Cow-heard, to try the tabling of Bacchus: Outward shewes are not inward effects, and therefore she might mistake him: and though his cloathing discouered Pouerty, his calling might be Honourable. Mæsia hearing so well ordered an answere to come from such a disordered person, began to note more narrowly the lineaments of his Face, and at last perceiued it was the quondam King Vadislaus, but still dissembling what both she thought and knew, made him this answere.

Friende, if I haue shot awry, blame the Marke that I aymed at, and not my Censure by outward show; for wee country Maydes are so homely brought vp, that wee count none Kings, but what weare Crownes; and all Beggers, that carry Scrippes and craue Almes: If your degree be

aboue your shew, it was your owne fault, and not my folly that made mee so foolish; my Song, I hope (what so ere yee be) hath giuen no offence: If thou hast been Rich, it tells thee what disquiet is in Dignity, and that the Cottage affoordes more quiet then a Kingdome: If thou wert neuer but as thou art, then mayst thou see what content is in pouerty, and learne, that the Obscure life, containeth the greatest Blisse: Kings are men, and therefore subiect to mishap: Fortune is blind, and must either misse of her aime, or shoote at a great marke; her Boltes fly not so low as Beggerie, Honour is pierced with euery blow: and therefore Marcus Curcius that had been thrice Dictator, and as many times Triumuire, hid himselfe in a poore Farme, to be freed from the iniurie of Fortune.

Vadislaus driuen into a passion with this parle, asked her, why she told him of the stratagems of Kings, seeing her selfe was a Begger? For that (quoth Mæsia,) thou didst scorne euen now, to be counted a Begger. Nay (quoth Vadislaus) for that thou knowest, or at the least doest suspect I am a King. Mæsia told him, shee had small reason to make such a surmise; but desired that shee might know if hee were Vadislaus, that of late was deposed? I am (quoth hee) the same; I tell thee Mayde, euery way the same: for mishap hath no whit altered my minde. Then (quoth Mæsia) hath Fortune done ill, to ioyne in thee both Pouerty, and Pride: for either hath Report a Blister on her tongue, or thy fall did insue of disdainfull insolencie: Thy fault, hath been alwayes the fall of Princes, the ruine of States, and the vtter subuertion of Kingomes. Dyocletian the Romane was so proud, that hee called himselfe Brother to the Sunne, and was the first that euer made edict to haue the Feete of Emperours kist, in signe of seruile submission; his ende was madnesse: The pride of Pompey, was his ouerthrow; the desire of Kingly title, caused Cæsar to die in the Senate house: But thy Harueft is out of the Grasse, and my Counsaile commeth now, as a shower of Raine doth when the

Come is ripe: yet seeing you are fallen into pouertie, let mee aduise thee how to beare it with patience. Want is not a depriuation of Vertue, but a release of Care and Trouble. Epaminondas was not called halfe a God, nor Lycurgus a Sauiour, because they abounded in wealth, and were slaues to their passions; but because they were Princes, and yet content with Pouerty. Then let their liues be a marke whereby to direct your actions; that as you are fallen from Dignity by default, so you may liue in Pouerty with patience, and so die a more honourable Begger, then thou diedst liue a King: And if thou maruell who it is that giues thee such friendly counsaile, know I am Daughter to Selydes; who driuen by thy iniustice, to this distresse: although my Father now a King, yet I find such content in pouerty, as I little haste to exchange this life with Dignity.

Vadislaus carefully marking the weight of euery word, especially proceeding from her whom he had iniured, blushed at the sight of her patience; and yet as a man whom despaire had hardned on to mishap, nothing relented at her perswasions, but in a melancholy furie flong from the doore without saying one word, or bidding her farewell. Mæsia noting still the peruerse stomacke in the man, sayd to her selfe. What Folly is there greater then Pride, which neither Age nor Pouerty can extinguish? What afterward became of Vadislaus, the Annales of Buda makes not mention, but onely of this, that he died poore, and yet proud. For Mæsia, pitying her fathers sorrowes that he made for her absence, more for his content, then for any delight in dignity, shortly after, she forsooke the Country, and went to the Court.

Peratio hauing ended his Tale, the whole company commended his Discourse, and especially the old Countesse, who not onely gaue him prayse as a Laurell for his labours; but thankes, as due to him by deserts, saying; that indeed Pride was one of those sinnes which Nature had framed without change; that Fortune was a Mistresse ouer other passions,

paſſions, and Time had a Medecine for other Maladies; onely Pride and the Gout, hath his ſimilitude in effectes, that they were incureable.

Well Madame (quoth Barnardino,) Peratio hath done well; but pray God he reſemble not the rich Biſhop of Cullen, that preaching againſt Couetouſneſſe, had a poore mans Leaſe to pawne in his hands, which hee vſed as an inſtrument to act againſt Vſurie: Hee is a Scholler (Madame,) and therefore within the compaſſe of his owne concluſions; for we ſee thoſe Vniuerſity men ouercome themſelues deeply in this folly, inſomuch that not content to be Proude at home, they ſeeke by trauell, to hunt after Vanitie

As I cannot (quoth Peratio,) excuſe my ſelfe, ſo I will not accuſe all generally, becauſe the premiſes are too peremptorie that inferre ſuch cenſurers: but no doubt Schollers are men, and therefore ſubiect to this fault.

And ſo be Courtiers (quoth Lady Katherine,) for you may ſmell their Pride by their Perfumes.

Tis well, (quoth Benedetto,) that Seignior Farneze hath made an exception of Women, otherwiſe Peratio had neuer made an end of his Diſcourſe. Peratio taking hold of Lady Katherines talke, thought to croſſe Benedetto ouer the thumbs, and therefore made this reply.

Truth it is, that Tully writ to Atticus, that the Conqueſt of Aſia had brought fiue notable follies into the Citie of Rome; To make glorious Sepulchres, to weare Rings of Gold, to vſe Spice in Meates, to alay Wine with Sugar, and to carry about ſweete Perfumes and Smelles: Theſe (Meſſieur Benedetto) Tully counted Follies, and we vſe as Fauours: Hee thought them preiudiciall, and we Courtiers, count them as neceſſarie: and therefore argue how you liſt, I will haue you within the compaſſe of my Diſcourſe.

I can ſmile (quoth the Lady Katherine,) to ſee how Meſſieur Benedetto thinking to wring Water out of a Stone, hath ſtumbled on a Flint, which ſtriking too hard, hath

brought Fire.

Yet (quoth Cosimo) his lucke was good: for hee burnt but his owne Cloaths. Seignior Farneze hearing these bry blowes, brooke off their talke at this time, by commaunding one of his men to couer for Supper: which done, sitting downe with his guestes about him, euery one pyed his teeth more then his tongue, Benedetto excepted, who was so chafed in conceit at the Lady Katherine, that his thoughts onely were imployed after dinner how to be reuenged: which indeed he performed in this sort.

The second Discourse OF FOLLIE.

After Farneze and the rest, had satisfied their stomackes with Meate, and their mindes with Mirth, Cosimo seeing Benedetto so passionate, began to whet him on to prattle in this manner.

Valle Courtier (quoth hee,) to draw you out of your dumps with a demaund, I pray you answere mee to this Question: Why doe the Painters in figuring forth the counterfeit of Loue, draw her blind and couered with a Vale, when as wee see that in nothing there is a deeper insight then in Loue? Benedetto seeing Cosimo put forth this Question onely to moue talke, told him, that if hee had spent but as many idle howers about the substaunce of Affection, as he had done dayes about the quiddities of Fancie, hee would willingly haue answered his

his demaund: but seeing twere folly for a Souldier to teach Orpheus how to handle his Harpe, hee would answere him as Zeuxes did King Persius, who desiring him to shew how he could draw the picture of Enuie, presently brought him a Looking-glasse; wherein Persius perceiuing his owne phisnomie, blusht. And yet for all this, (quoth Bernardo) seignior Cosimo doth not change countenance; and yet wee all know him to be a louer. And therefore (quoth the Lady Franzes) within the compasse of Folly; for this I remember, that an Action sayeth, Cupid was depriued of his sight, not by Nature, but by Iniurie; for the Gods summoning a Parliament, whereat appeared all the heauenly Deities, Cupid by hap, or rather by fatall presence of the Destenies, met with Folly, who surcharged with ouerweening passions, began to dispute of their seuerall powers; the Boy not able to brooke comparisons, bent his Bow, and was ready to discharge an Arrow against Folly, but shee beeing readier furnished with weapons, neither regarding his Youth, Beauty, nor Deity, scratched out his Eyes: in requitall whereof, shee was by the Gods appoynted his guide. Then by this (quoth Peratio) there is no loue without folly. That I deny (answered the Lady Franzes,) for true and perfect loue is beyonde the deitie of Cupid; and therefore without the compasse of Follie: But such loue as you young Gentlemen vse, that hath as great a confusion of Passions, as Ouids Chaos had of Simples, is that which I meane: in truth it is Lust, but shadowed with the name of Loue; which rightly Euripides calleth a Furie.

I am glad (quoth Farneze) that wee are entered into the discourse of Loue, for I wil inioyne this nights worke to be about the discouery of the very substaunce of Lust; which drowned in voluptuous pleasures, haleth on the Minde to the foule deformed sinne of Letcherie; a fault that we Italians greatly offend in: and yet the custome of sinne hath so taken away the feeling of the offence, as wee shame not oftimes, to glorie in the fault. And for that (seignior Cosimo)

I haue knowne you amongſt al the reſt, to be moſt amorous, though I muſt needes confeſſe alwayes honeſtly; yet for that you haue been acquainted with ſuch paſſions, I commit the charge vnto your hands. Coſimo ſeeing the company ſmile, in that the County had tyed him to ſuch a talke, willingly would haue ſurrendred vp his right into an other mans handes; but fearing to diſpleaſe Farneze, and by ſhrinking, to diſcouer where his ſhoe wrung him arming himſelfe with patience, ſeemed very content: and therefore began to frame his ſpeach in this manner.

Although (Gentlemen) Hiparchon could play on his Flute, yet he was not to diſpute of Muſicke, in that he knew more by the practiſe of his Finger, then by ſkill of the Concords. Epheſtion could handle Bucephalus, but not ride Bucephalus. Menecas the Macedonian was a very good Simpler, but knew not how to confect a Potion; as one aymming at the vertue of the Hearbe, not at the qualitie of the Diſeaſe: So although I haue (as a nouice) gazed at the Temple of Venus, yet I am not able to diſcourſe of the Deitie of Cupid: tis no conſequent, that by feeling a few paſſions, I ſhould be able to ſet downe principles; or that a ſparke of Fancy ſhould kindle a whole flame of wanton affections: yet that I be not accuſed to be more ſcrupulous then courtious, I will ſay what I haue heard and read of this Follie. The Cyriniake Philoſophers, as Ariſtippus, Metrodorus, and Epicurus, who founded their *ſummum bonum*, in pleaſure, to ſhadow their brutiſh principles with ſome ſhew of reaſon, drew (as Phidias did ouer his deformed Pictures) Curtaines of ſilke, that the outward Vale might countenance the imperfection of his Art, placing the ſubſtaunce of pleaſure vnder the ſimple ſuperficies of Vertue; couering an inuenomed Hooke with a faire Baite: and like Ianus, preſenting a double face; the formoſt of Flattery, the hindmoſt of Sorrow. Herculus meeting Vice and Vertue, found the one gorgiouſly tricked vp in ornaments of Gold; the other, courſely attired in ſimple cloathing: Ver-

tue

tue bare faced, wearing in forehead the counterfait of Truth; Vice vayled with a Vaile to couer the deformity of her visage, wherein appeared the staines of Pleasure, as the infection of Leprosie; which Plutarke noting, being demaunded what Pleasure was? answered, A sweet steppe to Repentance; alluding vnto the censure of Phocion, who wrote of the Picture of Venus this sentence: *Ex vino Venus, ex venere ruina & mors.* But seeing my charge is not to speake generally of Pleasure, but of that Folly which clayming the name of Pleasure, most besotteth the senses of all other obiectes with deceit, I meane Lust; which the better to bring in credite, is honoured with the title of Loue: I must confesse my selfe herein to be of Aristotles opinion, who beeing demaunded by Alexander the great, what Loue was? answered, a Metamorphosis of mens bodyes and soules into contrary shapes: for after that the impression of Lust, inueigled by the fading obiect of Beautie, hath crept in at the Eye and possessed the Heart, wee wholly deliuer our selues as slaues to Sensualitie, forgetting our God for the gaine of a Goddesse, whose Altars sauours of stincking Perfumes; and whose Temple is not perfumed with Roses, but infected with Hemlocke. They which sacrifice vnto Vesta, offer vp Incense with fire: they which stand at the shrine of Venus, offer vp Bladders onely filled with Winde: the one representing the pureneſſe of Chastitie; the other, the lightneſſe of affection.

You say true (qd. the Lady Frances,) Venus Coffers are alwayes empty, and therefore giuing great sound: her Garments imbroydered with Fethers, as noting Inconstancie: For hee that marketh the confused estate of you Florentines, who couet to be counted Louers, shall finde, how vnder that one Folly, you heape together a masse of mischieuous enormities: for the Gentleman, that drawne by a voluptuous desire of immoderate affections, seekes to glut his outward senses with Delight, first layeth his platforme by Pride, seeking to allure a chast eye with the sumptuous shew of Apparell,

Apparell, vnder that Maske to entise the minde to Vanitie: others by an eloquent phrase of speach to tickle the Eare with a pleasing harmonie of well placed words: well placed in congruitie, though ill construed in sense: some by Musicke to inueigle the minde with Melody, not sparing to spende part of the night vnder his Mistresses window, by such paines to procure her dishonour, and his owne misfortune: These (Gentlemen) be fruites of your Loues, if I tearme it the best way; and yet Follies, in that they preiudice both purse and person. The same baite is Flattery, which giueth the surest battery to the bulwarke of their Chastity; for when they see the minde armed with Vertue, hard to be wonne; and like the Diamond, to refuse the force of the File, then they apply their wittes and willes to worke their owne woe, penning downe Ditties, Songs, Sonnets, Madrigals, and such like, shadowed ouer with the pencell of Flattery; where from the fixions of Poets, they fetch the type and figure of their fayned affection: first, decyphering her Beautie to be more then superlatiue, comparing her Face vnto Venus, her Haire vnto Gold, her Eyes vnto Starres: nay more, resembling her Chastity to Diana, when they seeke onely to make her as common as Lais: then how her feature hath fired their Fancie, how her sight hath besotted their Senses, how Beautie hath bewitched them; painting out their passions as Appelles did Puppets for Children, which inwardly framed of Clay, were outwardly trickt vp with fresh colours: they plunge in paine, they waile in woe, they turne the restlesse Stone with Syssyphus, and alleadge the torments of Tantalus; what griefe, what paine, what sorrow, what sighes, what teares, what plaints, what passions, what tortures, what death is it not they indure, till they obtaine their Mistresse fauour; which got, Infamie concludeth the Tragedie with Repentance: So that I allow those pleasing Poems of Guazzo, which begin: Chi spinto d amore, thus englished.

Her

Hee that appaled with Luſt, would ſayle in haſte to Corinthum,
There to be taught in Layis *Schoole to ſeeke for a Miſtreſſe,*
Is to be traind in Venus *troupe, and changd to the purpoſe;*
Rage imbraced, but Reaſon quite thruſt out as an exile:
Pleaſure a paine, Reſt turned to be care, & Mirth as a madneſſe:
Firie mi..es inflamed with a looke, inraged as Alecto:
Quaint in aray, ſighes fetcht from farre, and teares many fained;
Pen ſicke ſore deepe plungd in paine, not a place but his hart whole:
Dayes in griefe, and nights conſumed, to thinke on a Goddeſſe:
Broken ſleeps, ſweet dreams; but ſhort fro the night to the morning.
Venus *daſht his Miſtreſſe face as bright as* Apollo,
Helena *ſtaind the golden Ball, wrong giuen by the Sheepheard:*
Haires of Gold, Eyes twinekling Starres, her Lips to be Rubies:
Teeth of Pearle, her Breſts like Snow, her Cheeks to be Roſes:
Sugar-candy ſhe is (as I geſſe) fro the waſt to the kneeſtead:
Nought is amiſſe, no fault were found, if ſoule were amended;
All were bliſſe, if ſuch fond Luſt led not to repentance.

So that of theſe Verſes I conclude, that ſuch young Gentlemen as tickled with Luſt, ſeeke to pleaſe their ſenſes with ſuch pernitious delights, may iuſtly come within the compaſſe of this Folly.

Nay; (quoth the Lady Margarite) let the ſame predicament comprehend ſuch fantaſticke Poets, as ſpende their times in penning downe Pamphlets of Loue, who with Ouid ſeeke to nouriſh Vice in Rome, by ſetting downe *Artem amandi*, and giuing diſhoneſt preceptes of Luſt and Leacherie; corrupting Youth with the expence of time vpon ſuch friuolous Fables: and therefore deſerue (by Auguſtus) to be baniſhed from ſo ciuill a Country as Italy, amongſt the barbarous Getes to liue in exile.

Stay there (qd. meſſieur Benedetto) your Commiſſion is too large, & your Cenſures too Satyricall; we read not that any Woman was euer Stoicke, or Cynicke, either to be ſo ſtrict in paſſions, or bitter in inuectiues; and to write of loue, not to fauour the folly, but to condemne the fault; and there-

fore Madam, either be more partiall, or more particular.

These glaunces (quoth Farneze) are nothing to the purpose: and therefore Seignior Cosimo, to your charge.

I know sir (answered Cosimo,) that Madam Frances hath said well, in painting out the phantasticke description of a Louer; yet hath she been favourable in figuring out their Follies: for this Loue (or rather Lust,) endeth not, till it tasteth of the very dregges of adulterous Leachery; a follie, nay a sinne so in hate with God, and contempt with man, as Seleucus forbad it to be named amongst the Locrians. The end of Concupiscence is Luxuria, saith Socrates in his disputation with Euthydemus, from whom floweth, as from a sea of wickednesse Incest, Murther, Poyson, Violence, subuertion of Kingdomes, & infinite other impieties. Aristotle being demaunded what Adulterie was, made answere, A curious inquiry after an other mans loue: and beeing desired to pen downe the effectes, waste these, or such like words: Hee that seeketh by a plausible shadow of flattery to seduce a minde from Chastity to Adultery, sinneth against the law of Nature in defrawding a man of his due, his honour and reputation, spoyling him of a most pretious iewell, which is, the losse of his Wiues loue and friendship: for as the Sethim tree beeing cut or pierced with Brasse, straight perisheth; so the league of Mariage violated by Adultery, extinguisheth Loue, and leaueth behinde at the most, nought but the painted vaile of Flattery; the Peace of the house is changed into Discord, Diffention in stead of Laurell presenteth a Sword, and Content sleepeth not with Mercuries melodie, but waketh with Alectos disquiet; the Face that in forme being honest, resembleth the Sunne in beautie, stayned with Adulterie, blusheth to see the same as guilty of her owne deformity; Credite hath suffered shipwracke, and Fame as spotted with the foyle of Dishonour: all these hatefull discommodities insuing by the voluptuous desire of such young Gentlemen, as wedded to Amitie, glorie in the title of this Folly.

I

I marueil then (quoth Peratio,) what Woman (theſe effects conſidered) will liſten vnto the melody of ſuch Syrens, whoſe allurements perſwades them to ſuch miſfortunes; or how they can thinke that man to loue them, which by fulfilling his momentary luſt, procureth their perpetuall diſcredit, and ſubuertion both of ſoule and body.

Know you not (quoth Benedetto,) the reaſon of that? are not the thoughts of women like the inhabitants of Scyrum, which knowing that the ſauour of Dates is deadly vnto their complexion, yet neuer ceaſe till they die with Dates in their mouthes?

You miſtake it (quoth the Lady Frances,) it is becauſe men conſume themſelues into Teares with the Crocodile, till they haue gotten their prey; and then, they neither reſpect their honour nor honeſtie.

Howſoeuer it be (quoth Coſimo,) I haue not to deale with Women; but for our Florentines, I know none more addicted vnto this Folly; which (to conclude) hath been ſo odious amongſt our anceſtours, that it hath been chaſtned with ſeuere puniſhment. Alexander greatly blamed Caſſander, becauſe he offered but to kiſſe a Minſtrels Mayde. Auguſtus Cæſar made the law Iulia, which permitted the Father to kill the Daughter for Adulterie. Cato baniſhed a Senator for kiſſing his Wife in his Daughters preſence. Marcus Antonius Carcalla was baniſhed his Empire for luſt; with infinite other, whoſe miſeries, miſhaps, and miſfortunes, were innumerable onely by this Folly, as Tarquinus Superbus for Lucrece, Appius Claudius for Virginia, Iulius Cæſar for Cleopatra, Iohn Countie Armiake for his owne ſiſter, Anthony Venereus Duke of Venice for his Secretaries wife, Abuſahid King of Fez for the wife of Coſimo de Gheri, as Leon in his deſcription of Affricke ſetteth downe: but amongſt all theſe Gentiles, an Hiſtorie at large for the confirmation of this my Diſcourſe.

THE TALE OF COSIMO.

Hile Ninus the sonne of Belus reigned as Soueraigne ouer the dominions of Egypt, and kept his Court royall in Babylon, there dwelled in the suburbes of the Citie, a poore labouring man called Mænon, who was more honest then wealthy, and yet sufficient rich, for that he liued content amongst his neighbours; this poore man accounted his Possessions large enough, as long as he enioyed and possessed his Ground in quiet, imitating Cyncynatus in his labours, who found health of body, and quiet of minde, the chiefest treasure, by tilling his Field with continuall toyle: But as Content had satisfied his thoughts in this, so Mænon was as greatly fauoured of Fortune, for he had a Wife of the same degree and parentage; so beautifull, as there was none so faire in Babylon; so honest, as there was none more vertuous; so courteous, that there was not one in the whole Citie who did not both loue and like of Semyramis the wife of Mænon, (for so was her name): insomuch that Ninus desired to haue a sight of her beauty, and in disguised apparell, went to the poore mans house; where seeing such a heauenly Saint about her homely huswifery, fitter (as he thought) to be a Paramour for a Prince, then a Wife for a Subiect, sighed and sorrowed that she was not in his power to commaund: yet fauouring her in that she was honest, as fancying her for that she was beautifull, he departed with resolution to be maister of his owne affections, and not to depriue the poore man of so great good. After he was returned to the Palace, and was solitary by him selfe, the Idea of her perfection representing a humane

shape

ſhape of a heauenly creature, ſo aſſaulted his minde with ſundry paſſions, that giuing the raines of liberty to his wanton appetites, he fell into theſe tearmes. Vnhappy Ninus, and therefore vnhappy, becauſe a King, and ſubiect to ſenſuality; ſhall the middle of thy yeares be worſe then the prime of thy youth? Shall Loue conquer that, Fortune could neuer ſubdue? Shall the heate of affection ſcorch that in the fruit, that it could neuer hurt in the budde? Shalt thou gouerne a Kingdome, and canſt not ſubdue thine owne Paſſions? Peace Ninus, name not ſo much as Loue, race out Fancy with ſilence, and let the continency of other Kings be preſidents for thee to direct thy courſe aright. Alexander made a conqueſt of his thoughts, when the beautie of Darius wife bade him battaple. Cyrus abſtained from the ſight of Panthea, becauſe he would not be intemperate. Pompey would not ſpeake to the wife of Demetrius his free man, for that ſhe was faire: And what of this Ninus? Yet had Alexander Concubines, Cyrus a Lemman, and Pompey was not ſo chaſt, but he liked Phrinia; and ſo mayeſt thou make choyce of Semyramis: ſhe is poore, and vnfit for a King; I but ſhe is faire, and fit for none but a King: Loue fitteth not the Hand with Pelfe, but the Eye with Pleaſure: She is honeſt; truth, but thou art a Monarch, and the waight of a Scepter is able to breake the ſtrongeſt chaſtitie: But that is more Ninus, ſhe is another mans Wife; but her husband is thy Subiect, whom thou mayeſt command, and he dare not but obey: Haue not Beggers their affections as well as Kinges? May not Semyramis, nay doth ſhe not loue poore Mænon better then euer ſhe will like Ninus? Yes, for Crownes are as farre from Cupid as Cottages; Princes haue no more priuiledge ouer Fancie, then Peſants: Yet Ninus feare not; Loue and Fortune fauoureth not Cowards, commaund Semyramis; nay, conſtraine Semyramis to loue thee, and vpon this reſolue; for Kinges muſt haue power both ouer Men and Loue. Ninus reſting vpon this reſolution, determined to try the

minde of Semyramis how she was affected towardes her husband, and therefore dispatcht a Letter to her to this effect.

The Letter to Semyramis.

IT may seeme strange (Semyramis) that the Monarch of Egypt should write to the Wife of a poore Labourer, seeing the proportion of our degrees are so far vnequall; but if it be considered that Kings are but men, and therefore subiect to passions, sooner shalt thou haue cause to sorrow for my griefes, then muse at my writings: Did my desire ayme at a Kingdome, I would attempt to satisfie desire with my Sword: Did Enuie cry for content, then could I step to reuenge: Were my thoughts as insaciate as Midas, the world is a storehouse of Treasures; these desires are to be satisfied with Friends or Fortune, but the restlesse sorrow that so pincheth my minde with disquiet, onely resteth in thy power to appeale. It is Semyramis, the deity of Beauty, which is priuiledged farre aboue Dignity, that Gods haue obeyed, and men cannot resist; the sight of thy perfection entered at the eye, the report of thy Vertues tickling the eare, and both iointly assaulting the heart with sharpe and furious alarums, haue so snared my minde, as naught pleaseth the eyes that is not thy object; and nothing contenteth the eare, but Semyramis. Seeing then the Egyptian Monarch, who hath triumphed ouer all the Nations of the South and East climate with many bloody conquests, is by them brought as a captiue, seruile to thy Beauty and his owne Passions; boast that Loue hath lotted thee such a victory, and be not ingratefull to the Gods, by denying me that I deserue, fauoure. But perhaps thou wilt obiect, thou art married, and therefore tyed to poore Mænon, (for loue hath taught me thy husbands name) that honesty beareth blossoms as well in a Cottage, as in the Court; that Vertue harboreth as soone with Beggers, as Princes; that Fame or Infamie can stoup as law, as they can soare high; that Report and Enuie sooner stingeth Want,

Want, then Plenty: this (Semyramis) I confeſſe, but yet the Picture of the Eagle placed ouer the temple of Venus, feared the Faulcon for offending her Doues. Damætas Popinjay pearched vnder a Dragon of Braſſe, to auoyde the Vultures tyrannie. Dishonour toucheth not the Veſture of a King; and the Concubines of Princes purchaſe renowne, not infamie: Mænon is poore, and will ioy to haue ſuch a riuall as Ninus; the want of Semyramis, darkens the glory of her beauty, which the loue of a King, ſhall inrich with Ornaments. Then Semyramis, pitty his plaintes, who is thy Soueraigne, and might commaund, and yet deſires to be thy Paramour; ſeekes a conqueſt, not by conſtraint, but by intreaties: in graunting which, thou climbeſt to dignity, and ſleepeſt at the foote of a Scepter; honour and quiet entertaines thee with delight; and to theſe, thou addeſt thy Friends preferment, and thy Husbands welfare: if as thou art poore, thou art proud, and ſelfe conceit arme thee with diſdaine, conſider that the counterfait of Kings cannot be drawen without the ſhawowes of duety; and that the Pill that purgeth the Cholar of a Prince, is Reuenge. This thinke, and farewell.

Ninus Monarch of Egypt.

Hee committed this Letter to the charge of one of his Secretaries, whom he made priuy to the contents; who poaſting in haſte to the houſe of Semyramis, found her bringing one of her Babes aſleepe with a ſong. The Secretarie delighted with the pleaſing harmony of her voyce, ſtood a little liſtning to her melody, at laſt ſtepped into the houſe: at whoſe preſence the poore woman amazed, for that her Cottage was not accuſtomed to ſuch gueſtes, ſhe bluſht; which gaue ſuch a glory to her former Beauty, and ſuch a preſident of her inward Vertue, that the Secretary enuied the happy placing of his Soueraines paſſions; yet after her homely faſhion ſhe entertained him greatly fearing when he deliuered her the Letters, that they had been ſome Mar-

rant

rant to apprehend her Husband for some fault, but by the superscription she perceiued they were directed to her: hauing set before the Secretary a messe of Creame to busie him, she stept aside to read the contents; which when she perceiued, and well noted the effects, not onely alluring with promises, but perswading with threates, shee burst into teares, cursing that day where the King had a sight of her face, as dismall and infortunate; falling at last from teares, into these tearefull complaints. Are the Destinies (poore Semyramis) fore-poynters of good or ill, so inequall allotters of mishap, that some they blesse with daply fauours, and others they crosse with continuall hard fortunes? Had the Fates no proportion in their censures? Could it not suffice thou wert poore, but thou must be miserable? Cannot Enuie paint the picture of Content at thy Cottage doore, but she must grudge? Is there no Shrub so low, but is subiect to the Winde: no Woman so poore if she be faire, but some blazing her Beauty, aymeth at her chastity? Then Semyramis be patient, but resolute; rather choose despight and sorrow, then disgrace and infamie. Is Labour an enemie to Loue, how then should Affection touch mee, who am neuer idle? therefore fond foole, doth Loue enuie thee, because thou art not idle, but by Labour shewest thy selfe a recreant to his law? But yet Semyramis, consider who it is that perswades thee to loue; Ninus a King, a Monarch, and thy Soueraigne; one whose Maiesty may shadow thy misse, and whose very name may warrant thee from the preiudice of Enuie: if thou offend, Dignity counteruailes the fault; and Fame dare not but honour the Concubines of Kings. For shame Semyramis, sooth not thy selfe in such Follies, Are not Kings seates obiects for euery eye to gaze at? Are not their actions censured by euery base person? As the Pyramides are markes for the Sea, so their doinges are notes for the World. Doth not Fame build in the foreheads of Princes? yes Semyramis, Kings faultes though they are passed ouer with feare, yet they are iudged of with murmure:

murmure: the greater the dignitie, the greater the offence; shame followeth vice euery where, and Adulterie (if lawes were not partiall) deserueth punishment, as well in a King as in a Begger. Mænon is poore, but thy husband, in louing him thou pleasest the Gods: Ninus is rich and a Monarch, in contenting him thou dishonorest thy selfe and discontentest the Heauens: hath Babylon counted thee faire? so thou art still by reseruing thy beauty: hath Babylon counted thee honest? so remaine still by preseruing thy chastity; be not more charie ouer thy beautie than ouer thine honestie, for many know thee by fame, that neuer saw thy face. Then Semyramis, answere the Kings passions with denials; but alas he threatneth reuenge, sweeter it is to die with credit, than liue with infamy. Then why staiest thou thus fondly debating with thy selfe? reply, as one that preferreth fame before life. And with that, she stept to a Standish, and taking paper, wrote a Letter to this effect.

Semyramis Letter to King *Ninus*.

KIngs are Gods, not that they are immortall, but for they are vertuous: Princes haue no priuiledge to do ill: Fame is not partiall in her Trumpe: the chiefest Treasure is not Gold, but honour; to conquer a Kingdome, is a fauour of Fortune; to subdue affection, is a gift from the Gods; loue in Kings is princely, but lust is pernitious; Kings therefore weare Crownes, because they should be iust: Iustice giue euery one his due, Semyramis is Mænons wife, and therefore his inheritance: the Gods threaten Princes as well as poore men: hot loue is soone cold: the eye is variable, inconstant, and insatiate: Adulterie is odious, though graced with a Scepter: beautie is a slippery good: Princes Concubines pride honour too deare, in selling the precious iewel of honestie, for gold: death is a farre more sweete than discredite: Fame is be preferred before friends: Ninus is a King, whose state is a sure sanctuarie for the oppressed; Semyramis

is poore, yet honest, Loue of Mænon in her youth, and loyall to him in her age; resolued rather to dye, then be prooued vnchast: Subiects pray for their Soueraignes, wishing they may liue princely, and dye vertuous.

Semyramis the faithfull Wife of poore *Mænon*.

This confused Chaos of principles being written and sealed vp, shee deliuered it to the Secretarie; who courtiously taking his leaue, hied in haste to the Court: where the King carefully expecting his comming, receiuing the Letter, vnript the Seales; where in stead of an amorous reply, hee founde nothing but an heape of philosophicall Axiomes, and yet his doome answered to the full: The pithy sentences of Semyramis, whom by her pen he found to be poore, honest, beautifull, and wise, did not take that effect, which (poore soule) she aymed at; for in stead of cooling his desires with good Counsaple, she inflamed his minde with a deeper affection: for where before he onely was allured with her Beauty, now he was entised with her Wisedome. Pallas gaue him a deeper wound, then Venus; and the inward Vertues were more forcible, then the outward Shaddowes; so that he persisted in his passions, and began to consider with himselfe, that the meanes to procure his content, was onely the simplicitie of Mænon, with whom he would make an exchange, rather then be frustrate of his desire: an exchange (I meane) for Ninus beeing a Widdower, had one onely Child, which was a Daughter, about the age of sixteene yeares, her he determined to giue in marriage vnto Mænon, rather then he would not enioy Semyramis; thinking that the feare of his displeasure, the burthen of his owne pouerty, the hope of preferment, the tickling conceit of Dignity, would force the poore vassall to looke twise on his faire Wife, before he refused such a proffer: thinking this pretence to be his best pollicie, he resolued presently to

put

put it in execution; and therefore foorthwith commaunded a Pursuiuant to fetch Mænon vnto the Court: who comming with Commission vnto the poore mans house, found him and his Wife at dinner; to whom, after he had declared the summe of his Message, he departed, willing him with as much speede as might be, to repaire vnto the Court. Mænon, although amazed with this newes, yet for that his Conscience was cleare, feared not, but with as much haste as was possible, made him selfe ready to goe. Semyramis dissembled the matter, fetcht her husband foorth his new Hose, and his best Jacket, thinking to spunge him vp after the cleanliest fashion, that Ninus might see she had cause to loue and like so proper a man: setting her husband therefore foorth in print, he tooke his way vnto the Court; where at the gate, the Secretary awayted to bring him into presence: whither no sooner hee was entered, but the King taking the poore man aside, began to commune with him in this manner.

Mænon, for the Soueraigne to make a long Discourse vnto the Subiect, were friuolous, seeing as the one for his Maiestie is priuiledged to commaund and constraine; so the other by obedience, is tyed to obey: Therefore omitting all needlesse preambles, thus to the purpose. Mænon thou art poore, and yet a Lord ouer Fortune, for that I heare thou art content; for it is not Richesse to haue much, but to desire little; yet to thy want, thou hast such a fauour graunted thee by the Destinies, as euery way may counteruaile thy pouerty; I meane the possession of thy Wife Semyramis, whom mine eye can witnesse to be passing faire and beautifull: Enuie that grudged at thy Happinesse, and Loue that frowned at my Liberty, ioyning their forces together, haue so disquieted my minde with sundry passions, as onely it lyes in thy power to mittigate the cause of my martyrdome; for know Mænon, I am in loue with thy Wife, a censure (I know) which will be hard for thee to digest; and yet to be borne with more patience, for that thou hast a King

and thy Soueraigne to be thy riuall; her Mænon, I craue of thee to be my Concubine: which if thou graunt, thinke as now thou hast pouerty with quiet, so then thou shalt haue both content and dignity. The poore man, who thought (by the Kinges speaches) that his Wife had been consenting to this pretence, framed the King this answere.

I know (right mighty Soueraigne) that Princes may commaund, where poore men cannot intreat: that the title of a King, is the writ of Priuiledge in the court of Loue: that Chastity is of small force to resist, where Wealth and Dignity ioyned in league, are armed to assault: Kings are warranted to commaund, and Subiects to obey: Therefore if Semyramis be content to graunt the interest of her affections into your Maiesties hands, I am resolued to redeliuer vp my fee-simple with patience.

No Mænon (quoth Ninus,) as thy Wife is faire, so she is honest: and therefore where I cannot commaund, I will them constraine; I meane, that thou force her to loue mee. Mænon grieuing at the words of ỹ King, made this reply.

If my Wife (mighty Ninus) be contented to preferre a Cottage before a Crowne; and the person of a poore Labourer, before the loue of a Prince, let mee not (good my Lord) be so vnnaturall, as to resolue vpon such a villanie, as the very Beastes abhorre to commit; the Lion killeth the Lioneſſe being taken in adulterie, the Swanne killeth her make for suspition of the same fault; and shall I, whom reason willeth to be chary of my choyce, force my Wife perforce to such a folly? Pardon my Liege, neuer shall the loyalty of my Wife be reuenged with such treachery; rather had I suffer death, then be appeached of such discourteſie. Ninus hearing the poore man so resolute, thought there was no Adder so deafe, but had his Charme; no Birde so fickle, but had her call; no Man so obstinate, but by some meanes might be reclaymed, therefore hee made him this answere.

Mænon, be not so fond as to preferre Fancie before Life;

nor

nor ſo inſolent, as to refuſe the fauour of a King, for the affection of an inconſtant Woman: though I meane to deprriue thee of a preſent ioy, ſo I meane to counteruaile it with a greater bliſſe: for the exchange of Semyramis, I meane to giue thee my Daughter Sareneida in mariage; ſo of a Subiect, to make thee a Sonne, and my equall; ſo that nothing ſhall be different betwixt vs, but a Crowne and a Kingdome: for a poore Wife, thou ſhalt haue a rich Princeſſe; from Pouerty, thou ſhalt riſe to honour; from a Begger, to a Duke: Conſider with thy ſelfe then Mænon, how I fauour thee, which might poſſeſſe my deſire by thy death, and yet ſeeke it at thy hands by intreaty and preferment: Take Time now by the fore-head, ſhee is balde behind; and in letting her turne her backe, thou bidſt farewell to opportunity: if thou refuſe Dignity, my Daughter, and the fauour of a Soueraigne, hope not to liue, nor inioy thy Wife; for this cenſure hold for an oracle, Ninus before night, will inioy the loue of Semyramis. This ſeuere reſolution of the King droue poore Mænon into a thouſand ſundry paſſions, for he conſidered with himſelfe Semyramis was a Woman, and in the middle of her age, and though ſhe were beautifull, ſhe was but a Woman, and had her equals: He knew that Sareneida was honourable, of royall parentage, the Daughter of a King, beautifull, young, and rich: hee felt Pouerty to be the ſiſter of Diſtreſſe, and that there was no greater woe then want; Dignity preſented to his imagination the glory that beawes from honour the ſweet content that Preferment affoords, and how princely a thing it was to be the Sonne in law to a King: theſe vnacquainted thoughts ſore troubled the minde of the poore man; but when he called to remembrance ỹ conſtancie of Semyramis, how the motion of ſuch a mighty Monarch was in vaine to mittigate one ſparke of her affection, that neither their dignitie, nor death; no not the Maieſtie of a King, could perſwade her to falcifie her fayth, returned Ninus this anſwer.

As (my Liege) Kings haue honour to countenance their

actions, ſo poore men haue honeſty whereby to direct their liues. Diogenes was as deſirous of good Fame, as Alexander was of Glory. Pouerty is as glad to creepe to Credite, as Dignity; and the thoughts that ſmoake from a Cottage, are oft as ſweete a ſacrifice to the Gods, as the Perfumes of Princes. The Heauens are equall allotters of miſhap, and the Deſtenies impartiall in their cenſure: for as oft doth Reuenge follow Maieſty for iniuſtice, as Pouerty for doing amiſſe; the one offendes with intent, the other eyther by ignorance, or neceſſity. Then my Liege, if your Highneſſe offer me wrong, by taking away my Wife perforce, aſſure your ſelfe that Honour is no Priuiledge againſt Infamy; neither will the Gods ſleepe in reuenge of poore Mænon: For your proffers, know this, I account preferment in ill, diſcredite, not dignity: and the fauour of a Prince in wickedneſſe, the frowne of God in iuſtice for your Daughter: I am ſorry the vnbridled fury of Luſt ſhould ſo farre ouerrule the Law of Nature, as to alienate the loue of a Father for ſuch Follie: her I vtterly refuſe, not that I contemne the Princeſſe, but that I pittie her eſtate, and wiſh her better fortune. For Death, which your Highneſſe threatens, I ſcorne it, as preferring an honeſt Fame, before Miſhap; and the loue of my Wife, before Death were it neuer ſo terrible, for Pouerty denies me to make other requitall for her vnfeigned affection, then conſtancie, which I will pay as her due, though with the loſſe of my life: why ſhould not the examples which Hiſtoriographers pennes downe for preſidents, ſerue as Trumpets to incourage poore men in honeſt and honourable reſolutions? When Marcus Lepidus the Romane Conſull was driuen into baniſhment, and heard that the Senate in deſpight had giuen his Wife vnto another, he preſently died for ſorrow. When Nero the tyrant (pardon my Liege I inferre no compariſons) inflamed with luſt towards the wife of Sylaus a Romane, neither reſpecting the Law Iulia made to the contrary, by his predeceſſor Auguſtus, neither Iuſtice, nor

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the Gods, but opposing himselfe to the Heauens, reft the poore Citizen of his Wife: Sylaus slue himselfe at the Pallace gate; which brought the Emperour in great hate with his Commons. I inferre not these examples as fearefull of your Highnesse displeasure, but as one determined to follow these Romanes in their fortunes; and either with quiet to liue still the Husband of Semyramis in Babylon, or to let the world witnesse I neuer was so cowardly, to deliuer vp so deare an interest, but by death.

Ninus storming at the answere which poore Mænon made, did not take his speaches as perswasions from his Folly, but as preparatiues to further Choller; for so deepe was the vnsatiable desire of filthy Lust ingrauen and impryted in his minde, and the foule imagination of Adulterous thoughts had so blinded his senses, that as a man halfe fraught with a lunacie, he became furious, that in a rage taking a Sword that hung at his beds head, he rusht vpon the poore man, and slue him. This cruell deed being thus vniustly executed, he felt no remorse in his Conscience, but as a man wholly sould ouer vnto mischiefe, proceeded in his purpose, and presently sent his Secretary for Semyramis: who no sooner heard the message, but fearing that her Husband for her cause might come to mishap, in her worst attire, as she was, hied to the Court; where being brought into the Kings Chamber, Ninus hauing causes the dead body before to be carried away, told her briefly all the matter, how her Husband was slaine, and that now he had sent for her, not to make her his Concubine, but Queene. Semyramis no sooner heard of the death of her Husband, but she fell into a spasme, and was hardly brought to life; but at last being reuiued, she burst forth into fountaines of teares, and into bitter exclamations against the Tyrant; who sought to appease her with sundry sweete promises: but seeing nothing could preuaile, he sent for his Daughter Sarencida, to whom he committed the charge of Semyramis, as of one that should be a Queene, and her Mother. Sarencida as

nothing

nothing paring (whatsoeuer thee thought) to disobey her Fathers commaund, led her by the hand into her Chamber, and as womens perswasiues are best confectaries for womens sorrowes, did somewhat mittigate some part of her griefe, that she ceast from her teares, till at night being alone in her bed, the Idea of her Husbands person presented it selfe, though not an obiect to her eyes, yet to her imagination, that ouercome with the passions of loue, thinking to take the benefit of the place and time, and determined to follow her husband in his fortunes, tooke her knife in her hand, and standing in her Smocke by the beds side, fell into these furious tearmes. Semyramis, this day hath been the beginning of thy sorrowes, and the end of thy good fortunes; the fame of thine honesty so generally blazed abroad through all Babylon, shall this day without desert, be spotted with infamie; the bloody action of Ninus shall be attributed to thee for a fault, and the intent of his death, harbour vnder the suspition of thy dishonesty: If thou liuest and become Queene, yet shall this deede make thee a table-talke amongst Beggers; Honour shall not priuiledge thee from the hate of them which are honest, neither shall the glory of a Crowne shroud thee from discredit. Then Semyramis, seeing thou seekest after fame, seeke not to liue, vse the knife thou hast in hand, as a meanes to requite thy Husbands loue, and to warrant thy former honesty. Panthea the wife of Abradatus, seeing her Husband slaine in the Campe of Cyrus, sacrificed her selfe on his dead corps. When Iulia the wife of Pompey saw but a Gowne of her husbandes bloody, suspecting some mishap, fell into a traunce, and neuer reuiued. Portia the wife of Brutus hearing of her husbands death, choaked her selfe with hot burning coales. Aria the wife of Cæcinna died with her condemned husband before the Capitoll. Let the resolute loue of these noble Dames, incourage thee to the like constancie: consider Semyramis thy husband is dead, and deedes done can not be reuoked. Ninus meanes to make thee his wife: his

wife

wife (cowardly wretch as thou art) answere to this foolish obiection which Pisca the wife of Pandocrus did, who being slaine by the king of Persia, after y slaughter of her husband, bee proffered her marriage; but holding (as thou doest) the instrument of death in her hand, shee uttered these wordes: The Gods forbid, that to be a Queene, I should euer wed him that hath been the murtherer of my deare Husband. And with this, she was ready to stab her selfe to the heart; but staying her selfe, & pausing awhile, she began (as women are prone to conceit reuenge) to thinke with her selfe how in time, better to quit the iniury proffered by Ninus to her poore husband. This (Gentlemen) I coniecture was her imagination, for she sodainly let fall her knife, leapt into her bed, and past the rest of the night in a sound sleepe. And in deed had not the sequell prooued the contrary, it might haue been coniectured, that the hope of a Crowne had been a great perswasion from her desperat resolution: But letting these suppoles passe; to Ninus, who made it his mornings worke, as soone as hee was vp to visit Semyramis; and finding her in a better tune then hee left her, conceiued such ioy in the appeasing of her passions, that presently hee commoned all his Lords to a Parliament, where hee vnfolded vnto them the intent hee had to make Semyramis Queene, and therefore craued their consents. The Nobility whatsoeuer they thought, durst not gainsay the will of their Prince, but assented to his demaund, so that all things were prepared for the Coronation: But when the bruite of Maenons death was noysed abroad in Babylon, euery one after their sundry and seuerall imaginations, began to conferre of the action; all generally maruayling that so honest a Wife should commit so haynous a fact, for euery one thought her an actor in the tragedie; yet they considered that ambitious Honour was a mortall enemy to Honesty; and that few women were so chast, but Dignity could draw to Folly. Well, murmure what they list, the Kings purpose tooke effect: the day came, & the Coronation was most solemnely

and ſumptuouſly perfoꝛmed, the King conceiuing ſuch felicity in his new Wife, that hee continued the Feaſt foꝛ ten dayes: which tearme ended, euery one departed to their home, and the late married couple liued ſo contentedly to euery mans coniecture, that Semyramis won her fame (halfe loſt) by her obedience; and eſpecially ſhe gained the loue of the Commons: foꝛ Pꝛeferment had not puft her vp with Pꝛide, noꝛ Dignity made her diſdainfull of the gloꝛy of a Crowne; noꝛ the title of a Queene had made no metamoꝛphoſis of her minde, but in this, that as ſhe grew in Honour, ſo ſhe increaſed in Courteſie; bountifull to all that were Pooꝛe, and enuious to none that were Noble; pꝛeferring the ſutes of them were wꝛonged, and ſeeming (as neere as ſhe could) to cauſe the King doe iuſtice to all. This her vertuous diſpoſition not onely ſtole the heartes of the Commons, but alſo the loue of her Huſband; who to increaſe affection moꝛe, had a Sonne by her, called Ninus. Paſſing thus thꝛee oꝛ foure yeares in great pleaſure, the King ſurcharged with content, commaunded his wife to aſke whatſoeuer ſhe would, that was within the compaſſe of his Babyloniſh Monarch, and it ſhould be granted her. Semyramis refuſed ſuch a pꝛoffer, but the King being vꝛgent, ſommoned all his Loꝛds to the Court, and there made them pꝛiuie what a free graunt hee made to his wife. The Noble men although ſmiling at the fondneſſe of the King, that ſo wilfully would put a naked ſwoꝛd into a madde mans hand, yet outwardly ſeemed to allow of his will; ſo that Semyramis demaunded that ſhe might abſolutly without checke oꝛ controulment, rule the Babylonian Empire, as ſole Queene foꝛ thꝛee daies. The King (who no whit miſtruſted that Reuenge could ſo long harbour in the heart of a woman, graunted her requeſt, and thereforꝛe pꝛeſently with all conuenient ſpeed, cauſed a ſumptuous Scaffold in foꝛme of a Theater tobe erected in the middeſt of Babylon, whither calling his Nobles & Commons by the ſound of a Trumpet vpon the nꝛxt Feſtiuall, which was holden in honour of

their

their God Iphis, hee there in presence of all his Subiects, resigned vp his Crowne and Scepter into the handes of Semyramis, placing her in the Emperiall throne, as sole Queene, Monarch, and Gouernesse of Egypt. Semyramis beeing thus inuested with the Diadeame & Regall power: first publikly declared the effect of the Kings graunt, how she was for the tearme and space of three dayes, to reigne as Soueraigne ouer the land, to haue as great authority to doe iustice, and to execute Martiall law, as her husband: To confirme which, Ninus as a subiect, did her reuerence, and toyntly with the rest of the Nobility, swore to performe whatsoeuer she should commaund; and to obey her as their sole and soueraigne Princesse. After the King had solemnely taken his oath, Semyramis uttered these, or such like speaches to the people.

It is not vnknowne (worthy Peeres of Egypt, and inhabitants of Babylon) that I liued in my youth the wife of poore Mænon with credit fit for my degree, and with fame equall to the honesty of my life: Occasion neuer armed report to staine mee with disgrace; neither was the wife of Mænon accounted to be prodigall of her affections, although perhaps a little proud of her Beauty; the pouerty of my husband neuer touched me with mislike, nor the proffers of preferment could perswade mee to inconstancie; but Fortune that is euer fickle in her fauours, and Enuie that grudgeth at quiet, seeing wee liued securely in loue and content, set King Ninus to be the meanes of my ouerthrow: for hee inflamed with the sight of my Beauty, yeelded presently to the allarums of lust, and sought with the golden baite of Dignity, to hale me on to the wracke of my honesty, which by no meanes hee could bring to passe; ioyning murther with the pretence of Adulterie, he slew my husband in his Bed-chamber, to the better to obtaine his purpose. After whom (I call the Gods to witnesse,) I haue liued for no other cause, but to see this day: neither hath the gaine of a Crowne counteruailed my former content; the glitte-

ring shew of Dignitie, hath not tickled my minde with Delight: the vaine pleasure of Preferment, neuer made mee proud; onely (worthy Peeres of Egypt) the hope that one day I should make reuenge of poore Mænons iniurie, hath made mee liue in such contented patience, which now is come; for it befitteth a Queene in iustice to be impartiall, and two mischiefes are neuer found to escape mishap: therefore how sayest thou Ninus (quoth shee,) declare heere before the Lords and Commons of Egypt, wert thou not the sole murtherer of my husband without my consent? Ninus answered as one halfe afraid at the countenance of Semyramis. I confesse that onely Mænon was murdered by mee, but for the loue of thee: which I hope, thou holdest not in memory while this time? Yes Ninus, and now will I reuenge the iniurie offered to Mænon, and therefore I commaund that without further delay, thy head be heere smitten off, as a punishment due for Murther and Adulterie. The Nobilitie and Commons hearing the seuere sentence of Semyramis, intreated for the life of their Soueraigne, but it was in vaine; for she departed not from the Scaffolde till she saw her commaund executed: which done, shee intombed his body royally, and in so famous a Sepulchre, that it was one of the seuen Wonders of the world; and after swayed the Kingdome with politicke gouernment vntill her sonne Ninus was of age to rule the Kingdome.

Seignior Cosimo hauing ended his tale, Farneze greatly commended the Discourse, applying the effect of this History to the Gentlemen present, telling them that in deed the youth of Florence were greatly giuen to this folly, as a vice predominant amongst them. Peratio who meant to be pleasant with the old County, told him that he had learned this fruit in Astronomie, that the influence of Venus and Saturne kept the same constellation to inferre as well age as youth; and that respect and experience had taught him, that old men were like Leekes, gray headed, and ott greene

taples;

caſtle; that they would find one foote at the doore for a young Wife, when the other ſtumbled in the Graue to death: ſo that Diogenes being demaunded where a man left off from luſt? Vnleſſe (quoth hee) he be vertuous, not vntill the Coffin be brought to his doore; meaning, that time neuer wore out this folly, but by death.

And yet to ſee, (quoth Benedetto) what cynicall axiomes age will preſcribe to youth, when they themſelues are neuer able to performe their owne Precepts, allowing more priuiledge to their ſiluer haires, then to our greene yeares; and ſhrowding vnder the ſhadow of Vertue, the very ſubſtaunce of Vice; being as intemperate in the froſty Winter of their age, as wee in the glowing Sommer of our youth: and yet for that they are old, and though they cannot deale more caſte, yet will worke more caute, and ſimply conceale that, we raſhly reueale: they are in age generally taken for Gods, when compared euen with youth, they are meere Deuils.

Yet by your leaue (meſſieur Benedetto, quoth the Lady Margaret) you ſpeake too generally of Age, for the very conſtitution of the naturall temperature of our bodyes, is able to infringe your reaſons, ſeeing that ſame Naturalis calor is ouerpreſſed with a cold dyneſſe in age, which in youth furthered with moyſture, cauſeth ſuch voluptuous motions. Cupid is painted a Child, Venus without wrinckles in herface, and they which calculate the influence of Saturne, ſet not downe many notes of venerie.

How philoſophically you ſpeake (quoth Peratio,) and yet ſmall to the purpoſe; for although naturall heate be extinguiſhed in age, yet remaines there in the minde certaine Scyntillulæ voluptatis, which confirmed by a Saturnall impreſſion, were harder to root out, then were they newly ſprung vp in youth: neither did meſſieur Benedetto conclude generally of old men, but brought in as a premiſe or propoſition, that age as well as youth, was infected with this folly. But well it is (Lady Margaret) that our diſcourſe ſtretcheth not ſo farre as Women, nor to talke of

their wanton affections, least happily we had untyed such a labyrinth of their lasciuious vanities, as might haue made vs sooner desire our rest, then end the Discourse.

You are alwayes glancing at Women (quoth Cosimo) not that you are a Pythagorian, and hate that sexe, for sir, I know your lippes can digest such Lettuce, but that your mouth were out of temper, if once a day you had not a Woman in your mouth: Herein resembling Marcus Læpidus, who made an inuectiue against sumptuousnesse of diet, himselfe being called the Glutton of Rome; not that he was sparing in his cheere, but that Athens abstaining from daintie cates, might leaue the market more stored with delicate dishes.

Benedetto was nipt on the head with this sharpe reply, especially for that all the whole company laught to see how he answered with silence; and Farneze, about whom the talke began, made this answere. I can not deny (Gentlemen, but anger is subiect to many foolish and intemperat passions, and therefore to be comprehended within the compasse of this Folly, but neither age nor youth, it breedeth many enemities; so that for this night, I will take in hand to send you all to bed with a farewell of foure Verses, which I read once in the Monestary of Santo Marco in Venice, the Author I know not: the Verses are these.

Quatuor his pœnis Certo afficietur adulter,
Aut Egenus erit Subita vel morte peribit,
Aut Cadet in causam qua debet Iudice vinci,
Aut aliquod membrum casu vel Crymine perdit.

The time of the night being somewhat late, they tooke his rest for a charge: and solemnely taking their leaue, euery man departed quietly vnto his lodging.

The

The third Diſcourſe of FOLLIE.

THE Morning being come, and the Sunne diſplaying her radiant beames vpon the gloomie mantle of the Earth, Flora preſented her glorious obiects to the Eye, and ſweete ſmelling Perfumes to the Noſe, with the delight of ſundry pleaſing and odoriferous Flowers, when theſe young Gentlemen aſhamed that Tytan ſhould ſummon them from their Beddes, paſſing into the Garden, found the olde Countie, his wife, and foure Daughters, walking for health and pleaſure in a freſh and greene Arbour; where after they had ſaluted each other with a mutuall God morrow, they ioyned all in ſeuerall parties; amongſt the reſt, Bernardino ſpying a Marigolde opening his leaues a little by the heate of the Sunne, pulling Lady Frances by the ſleeue, began his morning Mattens on this manner. The nature of this Hearbe (Lady Frances) which we call the Marigold, and the Grecians *Helitropion*, & the Latiniſtes Sol ſe quiam, is thought by the auncient Philoſophers, to be framed onely by Nature, to teach the duety of a Wife towards her Huſband; for ſeeing that (as Ariſtides ſaid) a Woman was the contrary of a Man: this Flower preſentes a preſident of her affection, for which way ſo euer the Sunne turneth, it ſtill openeth the leaues by degrees; and as the Sunne declineth, ſo it ſhutteth; that Phœbus being gone to bed, the

Marigold

Marigolde denies any longer to shew her glozy: So (sayeth Plato) should a good Wife immitate her Husbands actions, directing her selfe after his course in his presence, being pleasant; to content the eye and the humour of her Husband in his absence with a modest bashfulnesse, scarce (with the wife of Tarquin) to looke out of her window.

In deed (quoth the Lady Frances,) I haue heard say, that Young mens Wiues, and Gaydens Children, are alwayes well taught: No doubt sir, your Oeconomicall precepts are very good, and happy is shee that heares them, and neuer beleeues them: I pray God your Wife may be a Marigold whensoeuer you are married, that to auoyde iealousie, you may euer weare her pinde on your sleeue.

Peratio ouer-hearing, stept in, and asked the Lady Frances if she thought Bernardino would be iealous?

I haue not (quoth the Lady) such assured sight in Philognomy, as I dare auouch it for trueth: but I promise you sir, the Gentleman is well foreheaded, well foreheaded; two of the nine Beauties to haue a fine Finger, and a large Brow: now take the paines to conclude how you list. Peratio laught, and Bernardino replyed; Tis no maruaile if men be iealous, when Hesiodus affirmes, that hee which trusteth to the loue of a Woman, resembleth him that hangs by the Leaues of trees in Autumne.

But in earnest Bernardino (quoth Peratio,) What doest thinke of him that is married? That he is (quoth hee) arested with a greuous Action: for no doubt young Gentlemen should flie vp to Heauen, if they were not kept backe with such Arest: But for better answere to thy question, take the reply of Metellus to Pyso, that asked him, why hee maried his sonne beeing so young, and before he was wise? Because Pyso (quoth hee) if my sonne grow to be wise, hee will neuer marry. Nay if you were wise (quoth the Lady Frances) would yee speake so vnreuerently of Marriage: But tis no matter, wee shall finde you in time, like Crates the cynike Philosopher, who inueighing greatly against

this

this honourable ſociety, was ſeene begging a peece of bread at Lais doore in Corinth. If the law that Ephorius of Lacedemonia conſtituted were kept, ſuch as refuſed Marriage ſhould be baniſhed: but I thinke Bernardino, if you were brought within the forfayture of ſuch a Statute, you would take that for a ſhift, which a Lacedemonian (baniſht) did, being produced before Lycurgus for the like crime. And what was that Madame, quoth Peratio? Mary Sir, quoth ſhee, beeing aſſigned to exile, he brought forth witneſſes that he had begotten three Children: and vpon that excuſe, Lycurgus made the ſtrict law againſt Adultery; yet mittigated before ſome part of the puniſhment. I thinke Madame, anſwered Bernardino, the Prieſt hath a pennie for your Banes, your ſophiſtry is ſo good for Mariage. Onely Sir, quoth ſhee, I ſpeake it againſt ſuch ſeuere cenſurers of Matrimonie as you are: which, for what cauſe I know not, liuing ſtale Batchelers, are of Appollonius Tianeus opinion, and therefore frame principles according to your precepts, as no doubt one of your ſect did, who made theſe two Verſes.

L'amor del donna il vin del flaſco,
Nul ſera bon nel matutina guaſco.

Such Stoicall Gentlemen as run into ſuch inconſtant and heathenith concluſions, I had as liefe haue their roome as their company. Bernardino perceiuing the Lady Frances was halfe angry, thought rather to recant, then make her cholericke, and therefore told her his meaning was not to condemne Mariage, but merrily to ieaſt for conference ſake. Then ſir (quoth ſhe) all is in ieaſt, and ſo let vs to the reſt of the company: whom they found talking with a Cooke that was come to his Maiſter, to know if he would haue any extraordinary Diſh prouided for dinner. No ſir (quoth Farneze) I will anſwere with Socrates; If they be vertuous, there is enough; if they be not, there is too much. The old County tooke occaſion hereof to ſpeake of tempe-

rance in diet, and thus he began.

I remember (Gentlemen) that Tymotheus a Grecian Captaine, having supped with Plato in his Academie, at a sober and simple repaste (for their festiuall fare was Olives, Cheese, Apples, Colewoorts, Bread, and Wine,) told the next day certaine Noble men his companions, that they which supped with Plato, digest not his Viandes in a long time: meaning, that wise Banquet void of excesse, not to content the body with Epicurisme, but to decke the minde with Philosophicall precepts, such were the Feastes of Socrates, Zenocrates, and other. The sages which compared the pleasures conceiued in Delicates, to the sauour of perfumes; which for all their sweet smell, passe away like smoake. The Egyptians vsed in the middest of their Banquets, to bring in the Anathomie of a dead man, that the horrour of the corps might mittigate immoderate delights.

In deed sir (quoth Bernardino) I remember that Alexander before he fell into the Persian Delicatie, refused those Cookes and Pasterers that Ada Queene of Caria sent vnto him, saying to the messenger; For my Dinner, I vse early rysing; for my Supper, a slender Dinner, (for hee did vse to eate but once a day:) so that Plato seeing Dionysius making two meales, reported in Athens, he saw nothing in Syeillia but a Monster that did feed twise befor the Sunne set. Cyrus Monarch of the Persians (in his childhood) being demaunded of his Graundfather Astiages, why hee would drinke no Wine? answered, for feare they giue mee Poyson: for (quoth hee) at the celebration of your Natiuity, I noted, that some haue made mixture of the Wine with some inchanted Potion, sith at the end of the Feast, there was not one departed in his right minde.

So did (quoth Peratio) Epiminandos the greatest Captaine and Philosopher in his time; for being inuited by a friend of his to supper, the tables ouercharged with superfluity and sumptuousnesse of fare, he told his Host (in great choller)

choller) that he thought he had been requested as a friend, to dine competently, not to suffer iniurie by being intertained like a glutton. Caius Fabritius, a notable Roman knight, was found by the Samnit Embassadours that came vnto him, eating of Radish roasted in the Ashes, and that in a very poore house; and by the way, to induce a strange miracle that Saint Ierome reporteth of one Paule an Heremite, who liued from sixteene to sixtie of Dates onely; and from sixty to sixe score and fiue, (at what time he died) he was fed by a little Bread brought to him by a Crow.

Truth (quoth Farneze) infinite are the examples which might perswade vs to temperence; but so fond are we now adayes, as we leaue the studie of Philosophy, to learne out Kitchin commentaries: but if we persevere still in this dissolute kind of superfluity, being Christians in name, & Epicures in life, wee are to feare that in the end, need & necessity will force vs to forsake it; and as it happened vnto King Darius, who when he had liued a long time in delights, drowning himselfe in the superfluitie of the Persians, not once looking so low as hunger and thirst, as he fled from Alexander, and waxed very thirsty, drinking puddle Water taken from a Riuer tainted with dead Carcasses, hee burst foorth into this speech, That in all his life, hee neuer dranke sweeter: So will it befall to vs by our inordinate excesse: and seeing we may best see this vertue of frugalitie by discouering his contrary, we will spend this forenoone in discoursing the folly of Superfluity or Gluttony; which Bernardino, I appoint vnto your charge, as one which we all know to haue been an enemie to such disordered Bankets. Bernardino not greatly discontent with this commaund, began (after the Gentlemen were seated in the Arbour) to frame his speach in this manner.

Plato the Prince of the Academickes (who for his sacred Sentences with his Maister Socrates, amongst all the Philosophers, challenges the name of diuine.) had alwayes this saying in his mouth; That whatsoeuer exceedeth this

word necessarie is superfluitie, which Genus he deuided into two especiall parts of apparell and fare; for the last whereof, I am appointed to intreat thus to the purpose.

Those Gentlemen which build vpon the doctrine of the Epicures, and place their chiefe felicitie, or Summum bonum in the delicacie of fare, conster not that gluttonie is like the Lymons in Arabia, which being passing sweete to the mouth, are infectious in the stomach, like to the floure of Amyta which glorious to the eye greatly molesteth the smell; the sweet content, or rather the bitter pleasures that proceede from these follies, feeding our lust with a tickling humour of delight, for euery dram of pretended blisse presents vs a pound of assured enormity; for we are so blinded with the baile of this vaine follie, that forgetting our selues, we run head-long with Vlysses into Cyrces lappe, and so by tasting her inchanted potion, suffer our selues to be like beasts transformed into sundry shapes, for that was the meaning Homer aimed at by the Metamorphosis, saying: some were chaunged into Lyons, as by drunkennesse made furious; some into Apes, whom wine had made pleasant; some into Swine, whose brutish manner bewraied their imperfection by sleeping in their pottes, comparing the alteration of men by ouermuch drinke to no other but a bestiall change of their natures: besides this discouerie Galen, Hypocrates, and other learned Physitians approoue it the source from whence all diseases and euill dispositions of the bodie doe flowe; For saith Plutarch we are sicke of those things whereof we doe liue, and by our naturall disposition are wholy giuen to health, if the disorder of our diet did not infringe the perfect temprature of our complexions.

Homer going about to prooue the immortalitie of the Gods, and that they die not, groundeth his argument vpon this, because they eate not, as if he would argue, that as eating and drinking maintaines life, so they are the efficient causes of death, and that more die of gluttonie than of hunger, hauing oft more care to digest meate, than care to get it.

it. Seneca ſayd, that the Phyſitions in his time cryed out, that Life was ſhort, and Arte long; that complaint was made of Nature, that ſhee had granted vnto Beaſtes to liue fiue or ſixe Ages, and to limit mans dayes but the length of a ſpanne, which notwithſtanding, being ſo ſhort and momentarie, was oft conſumed in exceſſe, drawing on death by our owne deſires, and offering vp our gorged ſtomaches vnto Atropos as ſacrifice to entreate that the date of our yeeres be vntimely preuented, ſo that (as the wiſeman ſayth) more periſh by Surfette then by the Sworde. Vnto whom (ſayth Salomon) falleth Woe, Affliction, Sorrowe, Striffe, Teares, redneſſe of the Eyes, and Diſeaſes: Euen to them that ſit long at the wine, which at the firſt pleaſeth both the eye & the taſte, but at laſt ſtingeth as deadly as a Scorpion.

Heraclytus was of this opinion that the inſatiate appetite of Gluttonie doeth obſcure the interiour vertues of the minde, oppreſſing the diuine part of man with a confuſed Chaos of ſundry Delicates: that as the Sunne eclipſed with darke and vndigeſted vapours, hath not the perfection of his brightneſſe, ſo the bodie ouer-charged with ſuperfluitie of Meates, hath the Senſes ſo ſotted, as they are not able to pierce by contemplation into the Metaphyſicall ſecrets of any honourable Science.

Innumerable alſo bee diſſolute faſhions, and wicked enormities that ſpring from Gluttony and Drunkenneſſe, for where this folly is predominant, there is the minde ſubiect vnto luſt, anger, ſloth, adulterie, loue and all other vices that are ſubiects of the ſenſuall part: for as the olde Poet ſayeth,

Sine Cerere & Baccho friget Venus.

And by the way I remember certaine verſes written by our countriman Dante to this effect.

Il vitio chi conduce: &c.

Engliſhed thus:

A Monſter ſeated in the midſt of men,
Which dayly fed, is neuer ſatiat:
A hollow Gulfe of vild ingratitude,
Which for his food, vouchſafes not pay of thankes,
But ſtill doth claime a debt of due expence:
From hence, doth *Venus* draw the ſhape of Luſt:
From hence, *Mars* rayſeth blood and ſtratagems:
The wracke of Wealth, the ſecret foe to life:
The Sword that haſteneth on the date of death:
The ſureſt friend to Phiſicke by diſeaſe,
The Pumice that defaceth Memorie:
The miſty Vapour that obſcures the light,
And brighteſt beames of Science glittering ſunne,
And doth eclipſe the minde with ſluggiſh thoughts:
The Monſter that affoords this curſed brood,
And makes commixture of thoſe dyer miſhaps,
Is but a Stomach ouercharged with Meates,
That takes delight in endleſſe gluttony.

Well did Dante note in theſe Verſes, the ſundry miſchiefes that proceed from this Follie, ſeeing what expences to the Purſe, what diſeaſes to the Perſon, what ruine to Common wealth, what ſubuerſion of Eſtates, what miſerie to Princes, haue inſued by this inſatiate ſinne of Gluttonie. We read of the Emperour Vitellus Spynter, that hee was ſo much giuen to ſuperfluity and exceſſe, that at one Supper hee was ſerued with two thouſand ſeuerall kind of Fiſhes, and with ſeauen thouſand flying Foules: but the Heauens ſcorning at ſuch an inſatiable Monſter, that ſo highly abuſed the benefites of God, conſpired his ouerthrow; for Veſpaſian did not onely diſpoſſeſſe him of the Emperiall Diademe, but cauſed him to be publikly executed in Rome. Dionyſius the younger, from Gluttonie fell to Tyrannie, till hee was exiled for his wickednesſe, out of Sicilia. Mulcaſſes King of Thunis, was ſo drowned

in

in pleaſure and delight of ſuperfluous Banketting, that in the middeſt of his miſeries when the Emperour Charles had forſaken him, and left him of a King, almoſt the outcaſt of the world; yet as Paulus Iouius reheerſeth, hee ſpent a hundreth Crownes vpon the dreſſing of a Peacocke, whereat his Muſitians playing, he couerd his eyes to reape the greater content: But the iudgement of God ſpeedely followed this vaine delicacie, for within two dayes after, his owne Sonnes put out his eyes with barres of hot iron. Infinite alſo were ỹ examples might be brought of Drunckennesſe, and of his diſcommodity: Of Alexander how he prepared Crownes for them that exceeded in that filthy vice, and made a great Cup which he called Alexander, after his owne name, wherein he did carrous to his Nobles; but Caliſtenes his deare friend refuſing, and ſaying: For drinking in Alexander, I will not ſtand in need of Eſculapius; hee fell into ſuch furie, that he commaunded him to be put in an iron Cage with Dogges: which Caliſtenes not brooking, poyſoned himſelfe. At an other drunken Feaſt, hee ſlue his faythfull friend Clytus, a worthy Captaine and Counſellor, to whom he had ſo many times been beholding for his life: but afterward, when he came to him ſelfe, he was grieued for this fact, that hee ſought to ſhorten his dayes with his owne ſword, and ſpent many dayes in continuall teares for his friend: whereby we euidently ſee, how the beſt that inſueth of this Folly, is ſhame and repentance. This meant Heraclytus to teach his Countrie men. when after a mutinous ſedition was appeaſed, and the Commons demaunded of him, what Antydote were beſt to preuent the like miſfortune? preſently gate him vp to a place where the Magiſtrate vſed to deliuer Orations to the people, and there inſteade of pronouncing ſome eloquent and learned diſcourſe, onely began to feed on a morſell of browne bread, and to drinke a glaſſe of cleere water, thus ſetting downe a golden Precept by ſilence, for by this he ſignified vnto them that as long as daintineſſe and riot,

and

and needlesse expences flourished in that citie, so long should they stand in danger of ciuill sedition, but this vaine excesse abolished, a peaceable and perpetuall quiet was like to ensue: If this counsell of Heraclytus were requisite in a Monarchie, what neede haue wee of such necessary principles, in whose Common wealth nothing is glorious, but superfluitie of food and apparell?

Let me borrow a word with you (quoth Peratio) in this, for indeede if men throughly consider the vaine delight diuers of our Florentines tooke in trimming and decking out the bodie, which Epaminondas called the prison of the soule; we shall be at length forced to confesse with Erasmus, that they rather serue to whet the eyes of the beholders to wicked desires, than vnto any honest opinion or conceit.

Epictetus gaue this onely Precept vnto his countrymen at his death: Friends (quoth he) decke not your bodie with curious superfluitie of apparell, but paint them with temperance, for the one is but a shaddow that bleareth the eyes, the other an ornament that inricheth the minde, which counsell the ancient Monarches and Chiefetaines of the World fore-taught vs: For Agustus famous through the whole world for his fortunes, and honoured for his maiestie, neuer ware other garments than such as his wife and daughters made, and those very moderate. Agesilaus king of Lacedemonia, had but one coat for winter and summer. Epaminondas generall Captaine of the Thebans, was contented with one onely gowne all the yeare long: this simplicitie and moderate vse of apparell in such worthy personages, might well serue vs for presidentes, but that vanitie hath so long lulled our senses asleepe with pleasure, as the custome of the fault, hath taken away the feeling of the fact. Well sir (quoth Bernardino) this belongeth to your discourse of pride, and therefore againe to our purpose which seeing I haue confirmed with sufficient reasons and examples to bee an inordinate vice and more follie, I will now also ratifie it with a very briefe and short Hystorie.

Bernardinos

Bernardinos Tale.

IN the Citie of Auſpurg in Germanie, there ruled not long ſince a Duke, whoſe name for reuerence I conceale, and therefore will terme him Don Antonio, a man of very honourable Parentage, but ſo giuen to the filthy vice of drunkennesse as he almoſt ſubuerted the Citie with his gluttonies; for oftimes hee fell into tyrannous and barbarous cruelties, as one that had Martiall Law in his owne power; and otherwhiles gaue wrong ſentence againſt the innocent, as his humour fitted, which exceſſe had led him.

But aboue all the reſt, a poore man hauing a matter to plead before him, which he was acertained by Law ſhould goe on his ſide: Don Antonio comming drunke to the place of iudgement, ſleeping in his ſurfets, neuer conſidered the equitie of the cauſe, but gaue ſentence againſt the poore man, and condemned him in ſo great a ſumme, as ſcarce all his moueables were able to diſcharge: Well, the verdict giuen, hee had no other remedie but to abide the cenſure of the iuſt iudge, and to make ſale of all that hee had to anſwere his condemnation: which done, ſo little remayned that hee had nothing left to maintaine his wife and children; whereupon pouertie being the heauieſt burthen a man can beare, preſented vnto him a glaſſe of many miſeries, which were apparant to enſue by diſtreſſed want, wherein after the poore wretch had a long time gazed, he fell to diſpaire, that flinging into his backe-ſide, hee toke the halter out of his ſtable, and running into the fielde went to hang himſelfe in a thicket hard adioyning to his houſe, where yet a little entring into conſideration with himſelf, he began thus to debate.

Infortunate Ruſtico, for ſo wee will tearme him, how art thou oppreſſed with ſundry paſſions, diſtreſſes halting thee on to diſpaire, and the care of thy ſoule willing thee rather to chooſe pouertie, then Hell.

Well did Tymon of Athens ſee the miſerie of mans life, when he bought a peece of ground, wherein he placed Gibbets, and ſpent his time in ſuch deſperat Philoſophy, as to perſwade his friendes to hang themſelues, ſo to auoyde the imminent perilles of innumerable misfortunes: So Ruſtica ſeeme thou an Athenian; bee one of Tymons friendes, liſten to his doctrine, follow his counſaile, preuent miſerie with death. But alas this is not ſufficient, for in freeing thy ſelfe from calamitie, thou leaueſt thy Wife and Children in a thouſand ſorrowes: and further, thou cutteſt off all hope of reuenge. Reuenge? yea reuenge (Ruſtico,) for aſſure thy ſelfe, if thou liueſt not, yet God will reuenge: Haue two ſinnes eſcaped vnpuniſhed? hath not the accurſed Duke to his drunken meſſe added iniuſtice; yes and therefore deſerues to be reuenged with thine owne hand? let examples arme thee to the like attempt. Philip King of Macedonia was ſlaine by a meane Gentleman Pauſanias, becauſe hee would not let him haue his iuſtice againſt Antipater, who had offered him wrong. Demetrius hauing receiued many requeſts of his poore ſubiects, as he paſſed ouer the Bridge, threw all their Supplications into the water: for which cauſe hee became ſo odious to his Subiects, that they ſuffered Pyrrhus his enemie, to driue him out of his Kingdome without battaile. Ferdinando the fourth, putting to death a Knight more for anger then any iuſt cauſe, the Gentleman at the ſentence cryed out; Iniurious Emperour, I cite thee to appeare before the tribunall ſeate of God, to anſwere this wrong within thirtie dayes; on the laſt of which expired terme, the Emperour died. Then comfort thy ſelfe Ruſtico, let not deſpaire arme thee to ſuch an heathenish reſolution; rather liue to reuenge, then die to double thy miſerie: and ſeeing the Duke hath dealt thus hardly,

vſe him as Alexander Seuerus handled his Secretarie, who being a caterpiller in the Court, and ſelling the very fauourable lookes of his Maiſter for coyne, promiſing poore men to proſecute their ſutes, when he neuer mooued their cauſe: at laſt in requitall of this treacherous dealing, was tyed to a Poſt and choaked with ſmoake, hauing a Proclamation made before him by ſound of Trumpet, that they which ſell Smoake, ſhould ſo periſh with Smoake: the poore man from theſe plaintes, fell into teares, that ouercome with the paſſions, hee fell a ſleepe, where in a dreame was by God reuealed vnto him the meanes of reuenge: as ſoone as he awoake, and called vnto minde the Viſion, thinking it to be no fantaſticke illuſion of the braine, but a ſtricte commaund from the heauenly powers, preſently went home and waxed contrary vnto his wonted cuſtome very merrely, frequenting dayly the Dukes Palace, where giuing himſelfe vnto drinking, hee became in time, to be in ſome fauour with the Duke, who neuer remembred that he ſate in iudgement againſt the poore man. On a time ſeeing that opportunitie fauoured him, hee requeſted the Duke that as he went on hunting, hee would take the paines to viſit his poore houſe, where he ſhould finde no dainty fare, but onely that hee durſt promiſe a cup of good Wine. This word was enough to perſwade the Duke to a greater matter, ſo that he graunted to come. The poore man glad that his purpoſe was like to take effect, went home and made a ſale of all that he had euen to his very Shirt, to the great ſorrow of his wife, and wonder of his neighbours, which knew not his pretence. As ſoone as he had prettily furniſhed himſelfe with mony, he bought great ſtore of excellent and delicate Wiandes of ſtrong and pleaſant wine, and conueyed them home to his houſe; whither within two dayes after, the Duke ſente his Cooke, certifying the poore man that he would dine with him: who prouiding moſt ſumptuous fare, ſet all his wealth vpon the Table at one dinner, and entertained the Duke with ſuch a hearty welcome, that he not

onely woondzed where Ruſtico got ſuch ſtoze of victuals, but gaue great thankes foz his good cheere, Ruſtico ſerued in wine in ſuch abondance, that Don Antonia fell to his olde vice of dzunkennesſe and in ſuch ſozt, as hee neuer tooke ſo much in his life. The pooze man ſeeing him take his dzinke ſo freely, went to one of his Trumpetters, and told him that the Duke commaunded, that hee ſhould (by ſound of Trumpet) pzeſently ſummon all the Citizens to appeare at his houſe, either without delay oz excuſe. Which commaund, he foozth-with executed: and the Burgomaiſters and chiefe men of the Citie marueiling what this ſhould meane, yet haſting to the houſe of Ruſtico, they found a Scaffold erected at the dooze, where after they had ſtayed a while, Ruſtico came foozth, and began to ſpeake in this manner.

Mozthy Citizens and Burgomaiſters of Auſpurge, I know you maruaile what the cauſe of your comming is, eſpecially ſeeing mee that am pooze and vnlettered, pzepare to offer an Dzation to ſuch politicke Gouernours; but it is the care of my Country, and eſpecially of this Citie, which is like to ruinate thzough the want of the poſſeſſion of a perfect Magiſtrate, that dziues mee to this reſolute and deſperate attempt: The dutie of a Magiſtrate (as I haue heard a certaine Philoſopher ſet downe) conſiſteth in thzee eſpeciall poynts; in ruling, teaching, and iudging: that hee be wiſe to gouerne, vertuous to giue inſample, and impartiall to iudge: foz (as Cicero ſayth) ſooner ſhall the courſe of Nature fayle, then the Subiects will leaue to follow the ſteppes of their Pzince. If then that Common-wealth be happy that is gouerned by ſuch a King, in what diſtreſſe is that Citie that wanteth ſuch a Magiſtrate, and hath one that neither ruleth, teacheth, oz doth iuſtice, but cenſureth all things by the pallet?

Philip of Macedonia, being deſired by an old woman, to heare her complaint, anſwered, hee had no leaſure. Then (quoth ſhe) be not King: meaning, that a Pzince ought to haue

haue more care ouer the affaires of the Common-wealth, then ouer his owne priuat buſineſſe. Then worthy Citizens, what may that Citie ſay, whoſe Gouernour is addicted to his owne pleaſure; that delights not in Iuſtice, but in ſuperfluitie; that honors not the ſeate of Iudgement with Philoſophy, but polluteth the place with drunkenneſſe; that ſtudieth not in the Law, but his Library is in the Kitchin; that ſeeketh not to leare Wiſedome, but to gorge his ſtomacke with delicates: ſuch a one (worthy Citizens) haue wee, for our Duke, our Gouernour, our Magiſtrate; and as hee vttered that word, his poore wife and children dragged the Duke vpon the ſcaffold, who was all beſmeared in his owne vomit; and reſembling rather a brute beaſt then a man, bred loathſomneſſe to all the people: which the poore man taking for his aduantage, cryed out. See Burgomaiſters and Citizens of Auſpurg, your Duke, your Magiſtrate, your Gouernour, who is come vpon the Scaffolde to heare the complaintes of the widow and fatherleſſe, and to minister iudgement. This is the man that condemned mee in the halfe of my goods, by iniuſtice, and the other halfe I haue ſold to preſent you this ſpectacle: the one halfe he gaue away being drunken, and the other this day hee hath conſumed in gluttony. Now Citizens, ſhame you not at ſuch a ſight? What ſhall Germanie, France, Italy, and all the bordering Cities report of our Towne? What Stranger will deſire to traffique where there is ſuch a glutton? What Citie can ioy, where there is ſuch a Gouernour? If you ſuffer this, the Common-wealth is like to ruinate, and you and your children like to beare the burden of a ſuperfluous tyrant: See what Ruſtico hath done for his Countrey, now vſe him as you pleaſe.

The Burgomaiſters by a generall conſent, gaue commandement that he ſhould be vncouered vpon the Scaffold till he came to himſelfe, and in the meane time they aſſembled themſelues and determined his exile.

The Duke after he had taken two or three houres sleepe, finding himselfe vpon an open Scaffolde, was ashamed. But hearing what had happened to him by the meanes of Rustico, and how the Burgomaisters had resolued on his banishment, as one feeling the horrour of the fact, desperately went into the poore mans backe side and hanged himselfe. Which newes being brought to the Burgomaisters, with a generall voice they created Rustico Gouernour of the Citie.

This short and sweete Tale of Bernardino greatly pleased the Countie, and the rest of the company, all praysing the pollicie of the poore man, that had made so speedy and sharpe a reuenge.

Well (quoth the old Countesse, we haue so long discoursed of Gluttony, that our simple cheare hauing so good a sauce as Hunger, will proone very good Delicates: therefore Gentlemen, seeing wee must either make our Cooke cholericke, or else leaue our present parlee: let vs at this time, not disturbe his patience, but hie vs in to dinner; and repast being taken, willingly wee will continue our Discourse. Then Signeiour Farneze and the rest, hauing their stomackes armed to such a Combat, willingly obeyed: And so for this time, we will leaue them.

FINIS.

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